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National Anti-Slavery Standard.

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AARON M. POWELL, *Editor.*

WENDELL PHILLIPS, *Special Editorial Contributor.*

For rates of Advertising and Club terms see Fourth page.

THE INDIAN SERVICE.

From the Worcester (Mass.) Spy.

GEN. GRANT'S Quaker agents for the Indian service are sure to have some attention, the coming winter, in the Washington reports, talk, letters, and dispatches. According to all the testimony we can get in regard to them, they are eminently successful; but the old "Indian rings" are not likely to yield their pretensions to a control of this service without another battle. No "rings" on this continent are more corrupt and unscrupulous. They are quite as bad as the notorious thieving rings of New York city; worse, it may be, in some respects, because their operations are more withdrawn from public observation. The Indians are in the far off West, away from our civilized communities, or not directly connected with them even in the territories. They seldom have an opportunity to tell the story of their wrongs under circumstances where it can be heard by the country; while the "rings" and their agents manufacture or reconstruct all the "reliable intelligence" from the Indian country, and tell their own story at Washington, in their own way. No villain in the country has been more confident, more successful, or more sheltered by circumstances.

The attorneys and lobby agents of the old Indian rings will be heard, at Washington, accusing, misrepresenting, and slandering the Quaker agents, and doing everything in their power to break down the new system which Gen. Grant has inaugurated. They made a desperate effort to defeat it, last spring; and one Western senator, at least, became somewhat angry and belligerent, because he could not prevent, in certain cases, the substitution of Quakers for creatures of the ring for which he spoke. It is not easy to trace the connection of such men with the rings, because the Indian service, instead of being carried on directly at our doors, is conducted in the Indian country and on the Western border, where the influences that work its machinery are not readily seen. The official thieves, sheltered in the city of New York, defy the criticism of public opinion, and laugh at exposure. Many of those who profit by thieveries of the Indian rings, do their work unseen, and, while doing it, assert a claim to good reputation for purity, honor, and disinterested motives.

Watch carefully what is sure to be said and done, at Washington, relative to the Indian service, during the coming session of Congress, and you may be able to discover some of these men. Perhaps the fact that the Indian service is not now wholly in the hands of the rings, and that all reports relating to it can not be controlled by those for whom they work, will make them cautious; but they are likely to give such expression to their animosity to Quaker agents as will betray their motives and show where they belong.

NATIONAL LABOR CONVENTION OF THE COLORED MEN OF THE UNITED STATES.

FELLOW CITIZENS:—At a State Labor Convention of the Colored Men of Maryland, held July 20th, 1869, it was unanimously resolved that a National Labor Convention be called to meet in the Union League Hall, City of Washington, D. C., on the 1st Monday in December, 1869, at 12 M., to consider:

1st. The Present Status of Colored Labor in the United States and its relationship to American industry.

2d. To adopt such rules and devise such means as will systematically and effectually organize all the departments of said labor, and make it the more productive in its new political relationship to Capital, and consolidate the Colored Workingmen of the several States to act in coöperation with our White Fellow-Workingmen in every State and Territory in the Union, who are opposed to distinction in the Apprenticeship Laws on account of color, and to so act coöperatively until the necessity for separate organization shall be deemed unnecessary.

3d. To consider the question of the importation of Contract Coolie Labor and its effects upon American labor, and to petition Congress for the adoption of such laws as will prevent its being a system of Slavery.

4th. And to adopt such other means as will best advance the interest of the colored mechanics and workingmen of the whole country.

Fellow-Citizens: You cannot place too great an estimate upon the important objects this Convention is called to consider, viz.: your Industrial Interests. In the greater portion of the United States, Colored Men are excluded from workshops on account of their *color*.

The laboring man in a large portion of the Southern States, by a systematic understanding prevailing there, is unjustly deprived of the price of his labor, and in localities far removed from the courts of justice is forced to endure wrongs and oppression worse than Slavery.

By falsely representing the laborers of the South, certain *interested* writers and journals are striving to bring Contract Chinese or Coolie Labor into popular favor there, thus forcing American laborers to work at Coolie wages or starve.

The address of the National Executive Committee, created by the National Convention of Colored Americans, convened in Washington on the 13th of January, 1869, makes a forcible appeal upon this subject. They have and are making noble efforts to overcome these great wrongs, which we feel can only be effectually remedied by the meeting in National Council of the mechanics and laborers of this country. We do, as they have—appeal to the white tradesmen and artisans of this country to conquer their prejudices so far as to enable colored men to have a fair field for the display of competitive industry; and with this end in view to do away with all pledges and obligation that forbid the taking of colored boys as apprentices to trades, or the employment of colored journeymen therein.

Delegates will be admitted without regard to race or color. State or City Conventions will be entitled to send one delegate for each department of Trade or Labor represented in said Convention. Each Mechanical or Labor Organization in every State and Territory is entitled to be represented by one delegate. It is hoped that all who feel an interest in the welfare and elevation of our race will take an active part in making this Convention a grand success.

By order of the Executive Committee.—William W. Hare, John W. Locks, Wm. L. James, John H. Tubbs, H. C. Hawkins, Geo. Myers, Robert H. Butler, G. W. Perkins, Wm. Wilks, Geo. Grason, Wesley Howard, Daniel Davis, Jos. Thomas.

J. C. FORTIE, *Secretary.*

ISAAC MYERS, *President.*

Coöperative Executive Committee:—James Ruby, Texas; P. H. Clark, Ohio; John M. Langston, Ohio; William Spradley, Ky.; Rev. James Lynch, Miss.; William H. Hall, Cal.; Mark A. Bell, Oregon; Dr. W. H. C. Stevenson, Nevada; Hon. H. D. Norton, Va.; William Brown, Mass.; Col. A. H. Galloway, N. C.; R. H. Cain, S. C.; Rev. H. H. Garnet, Pa.; William Nesbit, Pa.; Joseph C. Bustill, Pa.; Isaiah Wears, Pa.; William Rich, N. Y.; Lt. Gov. Oscar Dunn, La.; Jonathan Gibbs, Esq., Fla.; Rev. James Simms, Ga.; Rev. B. T. Tanner, Pa.; Frederick Douglass, Esq., N. Y.; F. G. Barbadoes, Mass.; W. U. Saunders, Md.; Bishop D. A. Payne, Ohio; Bishop A. W. Wayman, Md.; Geo. T. Downing Esq., R. I.; J. M. Williams, N. J.; Richard De Baptist, Ill.; Moses Dixon, Mobile; W. H. Gibson, Ky.; Alexander Clark, Iowa; Chas. H. Peters, Washington, D. C.; Cornelius Clark, Washington, D. C.

Conventions and Associations will report the names of Delegates to ISAAC MYERS, Box 522, Post office, Baltimore, Md.

THE SOUTH—WHAT REMAINS FOR CONGRESS TO DO.

Washington Correspondence of the Worcester (Mass.) Spy.

WASHINGTON, D. C., November 10th, 1869.

IT is evident the era of reconstruction is nearly at an end. Mrs. Cheney, so well and favorably known for her arduous services in the cause of education among the freedmen, as well for able defence of free inquiry in religious thought and doctrines, has a thoughtful essay in the last number of the *Christian Examiner*, entitled "The Hope of the South." In the opening paragraph the reader will find the following:

"The colored ministers, in their churches, pray for the 'reconstruction' of their people's souls instead of their 'regeneration.' We hope the word, driven from the church, will find its way into politics. *It is the regeneration of the* South by its *own internal life, not its reconstruction by outward forces, that can alone make it again a power among the nations.*"

The italics are mine. They emphasize what seems to me the key note. There are plenty of evidences that the classes in which will alone be found the regenerating forces, are already waking to the necessities before them. What they are I will endeavor to suggest further on. At present I propose to show wherein reconstruction has not yet finished its "perfect work." One fatal blunder seems to me to have vitiated the whole job. That is, the failure to break up the land monopoly of the South, by a division of the rebel estates. But it is too late to touch that now. Another error, which has greatly corrupted and demoralized political affairs there, and the results of which we are beginning to reap was the maintenance in power during the provisional condition of nearly all the pro-Southern officials, State and local. Reconstruction has been a severe row against the current—at least so far as a practical consummation of its benefits is concerned. Putting all these things aside, Congress at its approaching session has some work to do.

First—There will be the admittance of Virginia, Mississippi, and Texas.

With regard to the States first named, I am satisfied that unless an overwhelming case of violence and fraud could be presented, Congress will recognize the result reached in the "Old Dominion" as a fair result of the rules and conditions it prescribed. I am satisfied that no such case can be presented. Virginia will be admitted, and with it the Congressional delegation, though one of the senators elect, Judge Johnston, will be challenged. It is doubtful whether he can take the "test oath." As to Mississippi and Texas, it is of little use to talk in advance of what will be done. Mississippi is in the balance, both parties claim signs of success. With regard to Texas it is thought pretty sure that Hamilton will win, and it is believed by those who are well informed that the election will be accompanied by wholesale violence. I would not be surprised to see Texas kept back, and feel more than confident that Virginia and Mississippi, will be both restored. That will take so much out of the way.

Second—The Yerger case, and the almost certain decision of the supreme court thereon, may come into Congress. My own judgment is that any further attempt at legislative interference will fall to the ground. In the end Yerger may get free. It is not improbable, though it will be infamous and damnable. But I suppose that our judicial Judas must be paid his price—the nominatorial silver—and then, if he'd only do as did his scriptural prototype—"go hang," we might say "all's well that ends well."

The third point in which Congress will be required to interfere is as to the status of Georgia. Last session, Gen. Butler would have carried his bill through the house for the remanding of the State to its proper provisional condition, but for the assurances solemnly made by the more conservative Georgian Republicans and Democrats in this city, that, if no such action was taken the Legislature of Georgia would act upon the expected decision of the State Supreme Court, in the matter of the negro's eligibility to office. The opinion would, it was stated, be favorable to that right. It was by such representations as this that Republicans, like Gen. Paine, Farnsworth, Brigham, Dawes, Schenck, Garfield and others, were induced to oppose Butler's bill.

But, as might be expected, the Georgia Democrats are unwilling to eat their leek—even though they kept from under the clutches of Gov. Bullock by promising to do so. The State Supreme Court rendered its opinion, and that was that the colored citizen had the right to be voted for as well as to vote. The Democracy are divided. The Ku-Klux-Klan affirming that the Legislature is the judge of the qualifications of its own members—constitution and court, to the contrary, notwithstanding.

The Republicans have united again on a common plan, which embraces the idea of dropping all discussion of whether the test oath should be administered to the members of the Legislature, which was one of the most serious points at issue among them, and confirming themselves directly to a reseating of the expelled colored members. Two ways offer,—on the first of which the Republicans wait. If the legislature acts when it meets, there will be no need of Congressional action. If not, the second remedy is called for. Congress must itself bring about and complete reconstruction in Georgia. I do not believe that it will be relieved of this duty. In either case, the vote of Georgia will be secured for the Fifteenth Amendment.

The last point is with regard to the Louisiana and South Carolina elections. These investigations and action that must follow, hardly belong to reconstruction proper. What is done may have a considerable effect in promoting regeneration thereafter.

The last work of course, and the crown of political legislation and action in this direction is

THE FIFTEENTH AMENDMENT.

There are now twenty-four ratifying States, counting Indiana, whose action will undoubtedly be regarded as legal. These States are: Arkansas, Alabama, Florida, Indiana, Illinois, Iowa, Kansas, Louisiana, Michigan, Missouri, Nevada, North Carolina, New York, Pennsylvania, South Carolina, Maine, Massachusetts, New Hampshire, Vermont, Connecticut, Wisconsin, West Virginia, and Virginia.

But four are required. If the Nebraska Legislature was convened its approval would be secured. Rhode Island will, without doubt, complete its vote. Ohio is expected to rescind the partial rejection and secure acceptance. Besides these three there are the States of Mississippi, Texas and Georgia—whose ratification will be secured as part of the considerations of reconstruction. If my count be correct, we can spare any two of those that may be deemed uncertain; Nebraska by reason of the Legislature not being convened; Ohio from uncertainty of the majority, and Rhode Island from the narrow partizanship which dreads loss of local power in the face of great national issues.

WHAT SOUTHERN RADICALISM HAS TO DREAD.

These States being fairly re-launched, there is a good deal to fear in their immediate future, so far at least as the new issues are concerned. Laws and constitutions may be only dead machinery if the motive power is wanting. The whole struggle is to be between those who know that a good head of steam is needed, and those whose chief aim it will be to prevent it being generated, and ultimately to let the works grow rusty and without value. To drop metaphor, the struggle to make reconstruction valuable or render it as worthless as possible.

To those who watch closely affairs at the South it is very evident that the old rebel and democratic leaders are calculating on sliding into power under the inevitable reaction, not of sentiment, but of a relaxed system. They have already secured advantages not to be scorned in the positions secured, in Tennessee, Virginia, Louisiania, (this State is really lost,) Texas, (to be retained by them), and Georgia.

In all these States the efforts will first be to prevent the successful working of the new laws and ideas, and next, whenever possible, to destroy the guarantees achieved at such cost. It's very doubtful in my mind, and our friends there think the same, if those who now control the Legislature of Virginia will ever willingly pass the laws necessary to carry out the common school system provided for by the new constitution; and it is quite certain that it will endeavor to prevent the carrying out of the new township and county organization, by which alone a school system can be made to work effectually. Wherever, as in Georgia and Virginia, the old "slave barons" can get a new lease of power, there they will endeavor to hinder free schools, equal taxation, etc., and, if they dare, even will strive to limit rights already gained.

In view of these fears, based as they are, in some instances, on accomplished facts, the Republicans of the South are, in Virginia and elsewhere, considering the propriety of reorganizing the party for the more direct and limited fight they have to make to enforce and preserve the guarantees.

THE SOUTHERN LABOR MOVEMENT.

There is much significance in the late labor convention in Georgia. My Southern papers are full of indications showing the interest aroused by the movement for the organization of labor there. There are conventions called in South Carolina, and two or three other States. There is something in the Southern wing of this movement which demands attention. In the first place it is rather an effort for reform by organization than a political effort through it. In the next place it comes from within—is of the spirit of regeneration—being a movement, so far, wholly engineered by colored men. Then, and this is worth considering, it is not unfriendly to the Republican party, but the reverse. Should there be no issue made on the ideas advanced by the labor movement within the Republican party, the colored element will be quietly there, ready to aid any that may come at the seasonable time, whenever that may be. Perhaps the most important features are these: the fact that the great bulk of those who are now agitating, are agricultural and other laborers—the artizan class being comparatively few, and next, that their condition is such as to ensure great success. It is the first time that a great laboring class have moved, of themselves, towards protective unity, and all experience has shown that the more pressing the need, the more certain the success—given the right remedy.

What ought to be done, is to liberally encourage these efforts, and then aid them to spend such strength as they may attain in two channels. 1st, turn their political power in the direction of protecting rights already gained, and of securing as speedily as possible all that reconstruction aimed at. 2d, let the class efforts be all turned in the direction of reformers, coöperation in trade and store; home and land; credit and production. I am satisfied that if competent persons could spend time, and energy and ability, in teaching the colored people of the South how to successfully coöperate, they would in a short time see the richest harvest rewarding their efforts. OBSERVER.

CAPITAL PUNISHMENT IN MICHIGAN.

THE death penalty has been abolished in Michigan, but there are many citizens of the State who would like to have it restored for murder. The Detroit *Post*, in view of the general interest felt on the subject, has procured from the leading members of the State bench and its bar their opinions upon the subject, fortified by experience in their relations with the criminal classes, and with the remedy for crime. It sums up these opinions as follows:

Chief Justice Cooley, of the Supreme Court, objects to capital punishment as demoralizing to the community, as inefficient to create a greater dread in the mind of the criminal than any other punishment, as involving injustice to innocent persons, and so exciting prejudices in the minds of jurors against enforcing the law.

Judge Graves, also of the Supreme Court, believes that the abolition of capital punishment in the State has led to no injurious results.

Judge Christiancy, of the Supreme Court, takes the ground that society has a right to inflict any penalty necessary for self-preservation. He believes that capital punishment should be so limited as to meet only cases of deliberate, wanton, wilful murder; cases where there is evident calculation, and where the nature of the punishment, as a consequence of the crime, would influence the mind of the would-be murderer. This, he thinks, would remove any alleged difficulties that may be found in getting jurors to convict. He does not think that statistics are satisfactory which pretend to show a diminution of crime as the result of abolishing capital punishment.

Ex-Governor Austin Blair, at present a member of Congress from the Third District, reviews the history of its abolition in Michigan, and maintains that it was deliberately done, after a fair argument; that, after the experience of a whole generation it cannot be shown that Michigan is any the worse for it; that convictions are less uncertain in Michigan than in many other States; and that investigation will show that our criminal record will compare very favorably with that of all other States.

Judge Sutherland, of the Tenth Circuit Court, thinks that the penalty for the most violent and malignant crimes ought not to stop short of death. He reasons that capital punishment affords the most efficient protection to society, being the most effectual to prevent the crime of murder. He thinks that the conviction and execution of innocent men are very rare; but if the number of murders is so diminished by the infliction of the death penalty as to save more lives from the malice of the assassin than are lost through the errors of courts and juries, then humanity demands capital punishment. He thinks murder cases are alarmingly frequent in this State; that to punish murder in the same manner we do other crimes tends to depreciate the sacredness of human life; that the failure to convict where capital punishment exists is not so frequent as is supposed; and that experience teaches the inefficiency of our present law.

Judge Johnson, of the First Circuit Court, thinks that the death penalty affords the best security against premeditated murder, and that imprisonment for life has had a deleterious effect. He specially considers the death penalty proper in the case of murder committed by burglars and other professional criminals, when engaged in the commission of felonies. He thinks that in outrageous, deliberate, planned murder, and in cases of murder committed by burglars and other criminals, there is danger of mob violence, or individual revenge, unless the death penalty is inflicted.

FURTHER OPINIONS.

The Post says: We have received since last week two additional opinions from eminent Michigan jurists concerning the question of the death penalty or imprisonment for life as the most proper punishment for murder.

The Hon. Jacob M. Howard, formerly Attorney General of the State, and now United States Senator, declares in favor of executing murderers who deliberately kill for gain, or for "mere (inexcusable) revenge." But he would execute no others.

Judge Edwin Lawrence, of the Fourth Circuit Court, unequivocally indorses our present law, as founded in true wisdom and real justice. His long experience upon the bench has confirmed him in his hostility to the gallows and the hangman. He thinks that the liability of human tribunals to err is reason enough for abolishing the scaffold, even if there were no other reasons. Human testimony is notoriously unsafe; men are as liable to prejudices and mistakes when sitting as jurors as when acting in any other capacity; and innocent lives, once taken, cannot be restored. Even confessions of guilt are often untrue; and the judge asserts positively that persons have been executed upon their own confessions of guilt who were really innocent. In his own experience, he says, there have been three cases of persons convicted of murder in the first degree, apparently fairly and impartially convicted, "and yet neither of them was guilty of the offense with which he was charged." Had the death penalty been enforced, they would have been unjustly executed." He declares that the death penalty is the offspring of a low state of civilization; that it is founded upon the sentiment of revenge, or retaliation; that it does not prevent crime; that, even if it did, it is not just to torture A—— to death in order to prevent B—— from doing wrong; that executions exert a deleterious influence upon the morals of society; that punishments have never diminished crimes, but education and civilization have; therefore the causes of crime must be discovered and removed.

PROCEEDINGS OF THE ANNUAL MEETING OF THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

THE Pennsylvania Anti-Slavery Society convened in the Assembly Buildings, Philadelphia, on Wednesday, November 17th, at 10 1-2 o'clock A. M., the President, ROBERT PURVIS, in the chair.

Owing to the inclemency of the weather, the attendance was not large, at the commencement of the session; but at a later hour the hall was well filled. Those who have been friends of the cause through all the past thirty-three years, were there, and it was cheering to see them in their accustomed places. And not less welcome were they who have more recently become interested in the enterprise.

The Secretary, HARRIET PURVIS, being absent on account of sickness, ANNIE HEACOCK was appointed Secretary, *pro tem.*

The President opened the Meeting with words of welcome to all present. He spoke of its being the thirty-second anniversary of the society. The work of the Society is not yet accomplished. Slavery is dead, but the demon still lives in the spirit of caste. The freedmen were nominally free, but yet had to bear the scorn and contempt of the community. The duty of the society will not be accomplished until that great privilege, the ballot, is given to the black man. The platform was declared free, as it has always been, and an invitation was extended to all who may feel interested to address the meeting.

CHARLES C. BURLEIGH'S entrance, at the close of President's address, was greeted with applause.

LUCRETIA MOTT, CHARLES C. BURLEIGH and MARY GREW, addressed the audience with a few words of greeting and congratulation on the present aspect and prospects of the cause. MARY GREW alluded to the past years of labor; and spoke of the demands of the present hour, the work of which, she doubted not, every one present was ready to perform his or her share.

CHARLES C. BURLEIGH said that the great object for which the nation fought and suffered was the result of the gradual growth of anti-slavery feeling, and to the constant, persistent, and steadfast labor of the little band of anti-slavery men of this country who sacrificed wealth, position, and comfort, for the attainment of one thing, freedom and equal rights for the colored race.

A Business Committee was appointed, consisting of the following persons: MARY GREW, ELIJAH PENNYPACKER, JOSEPH POST, ELLEN M. CHILD, and E. H. CORSON.

A Finance Committee was appointed, consisting of the following persons: EDWARD M. DAVIS, ANNIE SHOEMAKER, and ELIZABETH JUSTICE.

EDWARD M. DAVIS presented an interesting verbal report of the action of the Society, during the past year. He stated that the Executive Committee had met on one afternoon of each month to consult together concerning measures for promoting the ratification of the Fifteenth Amendment, that being the specific object of their present labor. To this end, they had promoted the circulation of THE ANTI-SLAVERY STANDARD. They relied on the same instrumentalities that they had used during the last thirty-three years; appealing to the reason and conscience of the community, believing that public sentiment dictates law. That they had not labored in vain is proved by the fact that there are now few persons who oppose the Anti-Slavery movement.

The following Resolutions were reported by the Business Committee:

RESOLUTIONS.

Resolved, That in the apparent indifference of the Federal Government towards the condition of the colored race in the South, and the persistent and formidable oppression exercised towards them by the white rebels, we see lamentable evidences of the need of constant vigilance on the part of all the friends of freedom.

Resolved, That every prerogative of citizenship belongs of right to the colored man as to the white man, and is absolutely needful to the former for the maintenance of his personal freedom.

Resolved, That the present imperative duty of the abolitionists is to labor for the ratification of the Fifteenth Amendment, which will secure to the colored men of our country the same constitutional protection that white citizens can claim and enjoy.

Resolved, That in this work we rely on THE NATIONAL ANTI-SLAVERY STANDARD as our great instrumentality for influencing public sentiment in those States where the amendment has not yet been ratified, and in the party which controls the Legislatures of such States; and that we therefore ask for this journal the liberal support of all true friends of the colored man.

Resolved, That we rejoice in the improved tone of the newspaper press of this city and of this Commonwealth, which gives promise that the reforms of the coming age shall find in those interpreters and guides of public opinion, the daily and weekly journals of the land, help instead of hindrance, coadjutors instead of persecutors.

Resolved, That we regard the *Morning Post* of this city as a brave and efficient champion of human freedom, and a wise conservator of public morals; and that we commend it to all who respect manly independence of thought and fearless utterance of truth in a daily journal.

Resolved, That in the progress which has been made in the work of ratifying the Fifteenth Amendment of the respective States, we greatly rejoice, and are encouraged in our efforts for its completion, and that we look forward with confident hope that the full consummation of our enterprise is at hand.

Resolved, That while we deplore and condemn the continuance and still frequent manifestations of prejudice against color, we look forward with joyful and grateful hope to the time when this prejudice shall utterly disappear, inasmuch as it is *inhuman*, not the natural legitimate outgrowth of man's nature, but the effect of the worse than inhuman, the Satanic institution of chattel slavery.

These Resolutions were discussed, during the remainder of the morning, by LUCRETIA MOTT, EDWARD M. DAVIS, CHARLES C. BURLEIGH, MARY GREW, JOHN M. MORIATY, and D. Y. KILGORE.

LUCRETIA MOTT spoke of the great causes of thankfulness and congratulation for the events of the past year. The Fifteenth Amendment is very nearly passed. The prejudice against the colored man will pass away as his rights are recognized.

CHARLES C. BURLEIGH spoke of the difficulty with which the enfranchisement of the freedmen in the former slave States was accomplished. The colored men is slow to recognize any show of liberal spirit on the part of the white man. This was to be expected, when we take into account the spirit with which the colored man has been treated for ages. The great prejudice against color will speedily die out, though hardly to be expected in the present generation. But a generation is a short time in the history of a nation, and a shorter time in the history of a race. The colored man will yet stand side by side with his white brother on a platform far higher than his white brother could have attained by his own exertions.

MR. MORIATY, President of the Irish Republican Association, thought that other societies, as well as that of Philadelphia, ought to have part of the credit for the good reception the amendment has had. The Irish Republican Association was one of these.

Mr. KILGORE spoke of work which had yet to be done by the Society. He said the work would not be done in a few months, and then to be wound up by a grand jollification. There are other kinds of slavery in the United States beside that of four millions of colored men.

The PRESIDENT stated that the object of the Society was specific, and did not include other kinds.

MR. KILGORE said that the Democratic party was a great hindrance to the work, but he feared more from the aristocratic Republicans than the hard-working Democrats. After the Fifteenth Amendment is passed, the country will soon need a Sixteenth.

Funds were now asked for to send a copy of THE ANTI-SLAVERY STANDARD to every member of Congress for one year.

Mr. BURLEIGH said that it would be untrue to the contract which they had entered into with their friends in the beginning to make other objects the work of the Society than that for which they had first been joined together. Other objects have been incidentally connected with the Society, as woman's suffrage.

The Meeting then adjourned till three o'clock P. M.

AFTERNOON SESSION.

The society assembled at 3 o'clock. The President called the Meeting to order. The minutes of the morning Session were read and approved.

The following letter, from Rev. JOHN T. SARGENT, of Boston, was read, by the Secretary:

LETTER FROM REV. JOHN T. SARGENT.

BOSTON, Nov. 14, 1869.

To Robert Purvis, Esq., President of the Pennsylvania Anti-Slavery Society:

Dear Sir:—With great regret I find myself unable to be personally present with you at this year's gathering of the Pennsylvania anti-slavery friends in Philadelphia; but I can, at least, by this communication assure them of the fullness of my sympathies with you all in the great social interests in behalf of which you convene.

In the call you have issued, sir, for this your "thirty-second" annual meeting, your Executive Committee express the hope (in which I earnestly participate) that, by the progress of events, this *may* be the *last* anniversary meeting of your organization, and that a few more months will consumate the work, and usher in the great jubilee of American freedom by the ratification of the "Fifteenth Amendment" and "the full legal, social, and political enfranchisement of the colored man." Amen say I to that. How gladly by such crowning and consummation of the work in which, for so many years, we have been engaged, would we see cause for discontinuance of these conventions, socially congenial as they are to us, and how heartily, in such event, could we shout the proclamation that our work really is accomplished! But such a glorious issue and result of our labors is not quite yet. The freedman, it is true, by a governmental edict (only half fulfilled) is no longer a saleable chattel, and has been relieved of the iron manacles which were once around his wrists and ankles, but he is yet to be elevated to the fullness of those social rights, relations, and privileges which plainly accrue to him out of that emancipation, and without which all this pretence of his freedom is but an idle sham and a tantalizing mockery. Until this is done nothing is effectually or well done towards his complete, unequivocal recognition as a man, a free man among freedmen. So long, indeed, as the so-called "freedmen" of the South have still to struggle, as they now do, for their very lives and liberties; so long as they exercise the right of suffrage, if at all, at the peril of life, and are actually *shot down* at the polls; so long as they have thus to face and wrestle with so many mean social prejudices, and so long as the Fifteenth Amendment on their behalf still hangs unsettled in the Congressional scale, and we have at Washington only a halting and hesitant Administration, so long will there be for us nothing more nor less than an anti-slavery work to do. Nay I go further and say that so long as any race among us is socially wronged or oppressed, whether the Irish, the Chinese, or the Indian, and so long as any such peoples are looked upon only as new objects for pro-slavery greed, and as fit subjects for serfdom; so long as labor and the dignity of its claims is so tardily recognized; so long as the claims of humanity in any shape are ignored; so long as woman's equality and her right to suffrage is a mooted point in our community, at which lordly men shake their heads in doubt; so long as all these great issues, having such affinity with the anti-slavery principle, and of which they are but the coördinates, stand before us with their appeals unanswered, so long will there be for us, substantially, an anti-slavery work to do, and a work, too, for our ANTI-SLAVERY STANDARD in its continued advocacy of justice, equity, and human rights whenever and wherever infringed. And here, before I close, one word more as to the claims of that efficient organ of reform, THE STANDARD. I hold that, apart from its prominence and the majesty of its position, beyond every other journal of its class, as the long-tried, vigorous advocate of "Equal Rights," and beyond its speciality as an Anti-Slavery organ, it well deserves our continued support and the support of the whole community, if it were only for its literary merit, the versatility and social interest of its articles and themes, and the generous range of its thoughts and sympathies as they all bear upon the public welfare. Hoping you may have abundant sources for congratulation as to the success of your convention, I am very cordially yours,

JOHN T. SARGENT.

On motion, it was ordered that the foregoing letter should be published with the Proceedings of the Meeting.

The series of Resolutions, presented in the morning, were again read; and the following additional Resolutions were reported:

Resolved, That we hail with much satisfaction the progress of the cause of emancipation in Cuba, and we cherish the hope that impartial freedom may soon prevail throughout the Island.

Resolved, That we exhort clergymen, members of churches and all who join in the observance of the national Thanksgiving, to remember, as suffering with them, those who are still proscribed and cruelly persecuted on account of color, and to faithfully seek the eradication of the spirit of caste.

MARY GREW then addressed the Meeting. She reviewed, cursorily, the first years of Anti-Slavery labor; the struggles against the forces of slavery; mob law, lynch law, and statute law. She paid a fitting tribute to those honored veterans in the cause, James Mott once the beloved President of the Society, now deceased, and Lucretia Mott, upon whom, the speaker said, most properly devolved the task of reviewing the history of our victorious cause. She spoke of fellow laborers who had worked faithfully in this field, until death had summoned them to higher duty. Among these were Jonathan and Mary Magill, of Bucks County, whose faithful and untiring labor for the cause of freedom, should never be forgotten by their coadjutors.

She reminded the Abolitionists present of the days when they walked these streets in peril, if not of life, of personal injury from the missiles of an angry mob; of the nights when they had sat in the rooms of the United States Court and heard the midnight hour strike, and waited until the gray morning dawn, watching with intense interest some mother and child, or some unhappy man, awaiting the decision whether they belonged to themselves, or were the property of their equal brother; of the breathless interest with which they listened to the craven sentence of Judge Kane, consigning Hannah Dellam and her child to life-long slavery.

Afterwards, the speaker said, there came a brighter day. You all remember the more recent case of Daniel Dangerfield—when we again crowded the United States Court room to watch the progress of the trial of Daniel Dangerfield, before Commissioner Longstreth. How eagerly we awaited the decision in that case; and what a shout of joy went up as that young man pronounced his decision, setting Daniel Dangerfield free. That was the last slave case in Philadelphia. Then for the first time the Anti-Slavery Society received the protection of the city authorities.

The speaker then reviewed the history of the cause since that time, taking in the ratification of the Fourteenth Amendment, and probable ratification of the Fifteenth Amendment.

LUCRETIA MOTT arose and said that she felt grateful to her friend for having relieved her of the pleasant duty which she had so well performed. She then spoke of the movement prior to the formation of the Pennsylvania State Anti-Slavery Society, and of the fidelity of many of the early Friends in protesting against slaveholding in their own religious society, and at a later period, in working for its abolition throughout the land.

After thus referring to the early workers in the abolition movement she thus spoke of herself:

In the year 1824 or '25, feeling called to the Gospel of Christ, and submitting to this call, and feeling all the peace attendant on submission, I went in obedience to manifest duty. Going again to our meeting in a disposition to do that which I might feel myself called, most unexpectedly to myself the duty was impressed to abstain from the products of the slave's labor, knowing that Elias Hicks long, long before, had done this. I knew that in the boarding school where I had received such education as was then customary, we had had the middle passage, the slaveship presented to us, and the appeals from Clarkson's Works for the abolition of the slave trade, which were presented to all the children in the school. I knew that some of our committee were not free to partake of the sweets obtained from this unrighteous channel, so I was somewhat prepared for the duty of testifying against this support of the system of slavery. Yet it was an unexpected call. It was a trial to be obliged to appear needlessly peculiar. It was like parting with the right hand or the right eye, but when I left the meeting I yielded to the obligation, and then, for forty years from that time, whatever I did I did under the conviction that it was wrong to partake of the products of the labor of slavery. We never purchased for our family use any of those articles that we believed were from the channel of slavery.

The speaker here referred to Benjamin Lundy and William Lloyd Garrison, and closed by expressing her gratification at the present aspect of affairs,

and hoping that the Fifteenth Amendment would be ratified in a short time.

A. M. POWELL then addressed the meeting.

Alluding to the interesting reminiscences presented by the previous speakers he said the Anti-Slavery movement in this country has furnished to the world another striking illustration of the value of moral power. Numerically feeble and insignificant, yet strong in the righteousness of good purpose, it has wrought marvelously. As an added precedent in the world's history it will serve to encourage and strengthen others in future generations, who will labor to promote the well-being of mankind.

A year ago we were urging that a national guarantee of equal political rights, irrespective of color, in the form of an additional Constitutional amendment, should be adopted by Congress and sent forth to the States. That important measure has since been not only adopted by Congress but ratified by a large proportion of the required number of States. Of its ultimate sucess there seems little doubt. Alabama has just been added to the affirmative list. Simultaneously Tennessee rejects the amendment in one branch of the Legislature, and will doubtless do so in the other. Encouraging as is the prospect of success, it will not be wise for us to rely with too much confidence upon such a result without additional effort. We know only too well the uncertainty of politicians and Legislatures in these days. In Ohio the fate of the Amendment is held in the hands of four or five compromise Republicans. They will *probably* vote right but it is by no means certain. In Rhode Island, where the ratification has been deferred by local opposition, it is asserted by those who claim to know, that when the question comes up again in January it will be defeated. Others, apparently well informed as to the strength of its friends in the popular branch of the Legislature, say it will be ratified. We must wait and work for the verdict. The Amendment will certainty need all the moral support and vigilance of its friends outside of the several Legislatures, with the votes of those within. One of the results of the recent election in New York, wherein the Rebel-Democratic party triumphed, is likely to be the repeal by the newly chosen Legislature, of the previous ratification. The rescinding of the ratification is strongly urged by *The World* and other organs of the negro-hating party. The party now has full power in the State, and there is no room for doubt as to its disposition. While hoping for the best results, it is not safe to assume positively that the Amendment is to be speedily ratified. The margin is very small, and the failure of two or more States now relied upon would defer the success of the important measure an indefinite period. It is a peculiarity of Abolitionists not to discount the future.

Great as have been the changes of the past few years, the freedom of the colored people of this country is still very different from that which others enjoy. How is it in Pennsylvania? Since the last annual meeting of this Society one of your citizens, a good and competent man, has been selected to represent the whole American people, white and colored, as a Foreign Minister. Yet were Mr. Basset at home to-day he would not be allowed under the Republican rule of the State to cast a vote in his own ward! Such a record will be an everlasting disgrace to this commonwealth. At the South though colored men have the ballot, its free use involves loss of employment, and in many instances the loss of life itself. Eight months have passed since Andrew Johnson left the White House, yet it is loyalty rather than treason which is odious in many portions of the South. Neither President nor Cabinet (Boutwell and perhaps Cresswell excepted) seem to care ought for the safety and well-being of the Southern colored people and imperilled loyal whites.

The avenues to skilled, remunerative labor are still largely closed in the North to colored people. Competent colored mechanics experience much difficulty in obtaining employment because of the prejudice prevalent in the workshops.

The worst feature of a defective reconstruction was the failure of confiscation, a measure wisely urged by Pennsylvania's greatest statesman, Thaddeus Stevens. Something more than emancipation and the ballot was due to the millions who had been so long despoiled by the nation. They should be helped to homesteads. On the reassembling of Congress funds should be appropriated, and a Commisson of well known disinterested friends of the colored people empowered to expend, as needed, millions of dollars. This commission should do on a large scale what, by private enterprise and philanthropy in Boston, is now being done to enable Mrs. Bickerdyke to establish on a Georgia plantation a school, and to divide up the land into twenty-five acre farms for families. The need of such action is imperative to give to the freedom proclaimed for those hitherto enslaved anything like a true significance. Added unto the ballot must be land and good educational opportunities. It is the least the nation can do towards a requital of the great wrongs of the past for which, as the guilty ally of slaveholders, it became responsible. Such a Commission may partially repair the mischief of Johnson's treachery and the failure of confiscation. In conclusion Mr. Powell alluded to the national thanksgiving, on which occasion God's lowliest children, proscribed account of color, should be remembered; referred to the great need of earnest manhood and womanhood to carry forward the cause of freedom to its full fruition, and inquired where are the young men and young women to make good the places of those, old and young, who have passed on to the other life, and of others still doubtless soon to follow?

CHARLES C. BURLEIGH said that it must not be forgotten that one of the greatest objects attained by the Anti-Slavery Society was the education of those who have been engaged in the work themselves.

SOJOURNER TRUTH then gave a sketch of her troubles and trials during and before the war in Maryland, and what good she had done for her race, and how she held meetings in that State denouncing slavery, and how her course was recognized as the proper course by Abraham Lincoln. She claimed she had been working for the white people all her life—being a slave over forty years—and that now, being poor, she wanted something done for her.

A subscription was raised for her.

After some further discussion, the Resolutions were adopted without dissent; and the Society adjourned, to reassemble in the evening, to listen to a Lecture from CHARLES C. BURLEIGH, upon the Present Condition of the Country.

ANNIE HEACOCK, Secretary *pro tem.*

PENNSYLVANIA ANTI-SLAVERY SOCIETY.

TREASURER'S STATEMENT, NOV. 17, 1869.

Credits.

	Balance in Treasury according to last report	$135.66
1868.		
Dec. 5.	Net Receipts of [Bristol meeting (W. Phillips' lecture),	100.00
Dec. 6.	Newtown meeting,	64.55
Dec. 7.	Kennett meeting,	51.10
Dec. 8.	West Chester meeting,	23.75
Dec. 9.	Concert Hall, Philadelphia, (received at the door),	77.00
Dec. 10.	Festival, (received at the door),	97.50
"	Net receipts of Festival, (tables, etc.),	77.00
"	Total proceeds from sale of tickets,	224.00
"	Various donations and contributions to April 30th, 1869,	330.55
1869.		
Nov. 8.	Donation by the Pennsylvania Abolition Society in behalf of the Fifteenth Amendment to promote its ratification,	200.00
Total.		$1,381.11

Debits.

1868.		
Dec. 10.	Bills paid for printing, advertising, etc.,	86.88
"	Concert Hall, two nights,	165.00
"	Miscellaneous expenses,	39.95
"	" "	14.25
1869.		
Jan. 2.	Postage on STANDARDS sent to Philadelphia—Paid to January, 1870,	36.80
	Remittances to Aaron M. Powell, Editor of THE STANDARD, Dec. 19,	600.00
	January 19,	200.00
Nov. 17.	Balance in Treasury,	238.23
Total,		$1.381,11

J. K. WILDMAN, Treasurer.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, NOVEMBER 27, 1869.

MACHINERY.

MAN has been defined to be the animal that uses tools. The finest tool he has ever invented is a Government. Associations, parties, organization in some way, are his tools for any special piece of work. The history of free States is full of the records of such organizations.

They have a double result. They do the work aimed at; and besides they educate the hand which uses them. The hand is not only "subdued to what it works in;" it also is trained by what it works with. The veterans of one moral movement are the initiators and best workers of another. Anti-Masonry was one of the first popular movements outside of the regular parties. It paved the way for the Temperance enterprise. Together they prepared the public and trained the workmen for the Anti-Slavery cause. Each one of these efforts overlapped its successor. A fitting regard to economy of means forbids the throwing away of valuable machinery, which, one object accomplished, may be turned toward another, perhaps as important as the first. This is the superiority of parties and Governments over Associations pledged to the cure of one special evil. The first may be applied successively to one object after another, economising means and keeping their veterans always at work. They resemble a standing army, always ready for any necessary enterprise. Specific Associations like Anti-Capital punishment or Anti-Slavery Societies, are raids into an enemy's Territory by hastily collected bands, which separate the moment their one purpose is accomplished. The Republican party, on the contrary, having protected Kansas, turned its trained guns upon the system of Slavery itself: and now, if it is wise, it will economise means by remaining in arms, finishing the reconstruction of the South, and then, with a broad outlook, it will undertake to lead a brother movement, that of the workingmen. It has emancipated black labor from chains—it will now turn its forces, well drilled ranks, buoyant with success, to the elevation and protection of all labor, white and black.

The Free Traders, when Peel passed his Corn Law Bill, adjourned. They did not dissolve; but remained in abeyance awhile to watch the course of events. If, however, you scrutinise English History since, you will see that the men prominent in that enterprise have remained allied for further work. The friendship between Cobden and Bright, which the Free Trade League created, survived that movement, and history will recognise it as one of the most important and determining events in the history of this century. Its long-reaching results have not yet ended. Its whole harvest is not yet garnered.

Journals are another valuable tool. Once established, they train their readers, are lines of communication between men who think alike, and weld natural co-workers together. Statesmen tell us that roads are the seeds and the bonds of Nations. Grout and dovetail a dozen counties by roads and you make a nation. God marks out nations by rivers,—silver ribbons binding them together,—as much as by speech or race. Journals like the *London Times*, the *Tribune*, THE STANDARD, are roads and telegraph wires, binding minds together and fusing them into one purpose.

Of course once established, the union should be continued as long as there is any work to do, similar to that which first called the association into being. The prudent general does not let his regiments melt away, like a Scotch raid from the Highlands, the moment one battle is gained. With his troops, trained by work, and emboldened by success, he presses on to new and greater efforts. If Charles Edward, the young chevalier, had had an army, and not a Scotch mob, with him in 1745 at Derby, the Stuarts would possibly now reign at London in place of the Guelphs, and the whole current of European history since have been different.

"Confidence" said Chatham, "is a plant of slow growth." It takes years to earn the confidence of reformers. Habit is another element. Men get used to looking to one quarter for direction. Opposers watch one flag to know what their foe intends. Past success awes opposition into silence or surrender. Sagacity, born of experience; the reputation for sagacity won by success,—both these elements give value to an established reform journal. If the *Times* of New York is worth a million of dollars,—its name and running machinery,—in like manner the history of THE STANDARD, the place it holds in the trust of reformers and the fears of conservatives, give it a large value; too large to be thrown away by stopping its issue. Had the ranks of the Anti-Slavery host remained unbroken, their mouthpiece would wield now, and for the rest of the lifetime of this generation, an influence on public affairs second to no journal in the Nation. Even shorn as it has been it speaks with authority and commands wide deference. To take such machinery apart and sell it for the poor value of the materials, to throw away such a finished tool, to muster out such a Division of the Grand Army of Idea-workers, would be grave and most unjustifiable waste of means. On the contrary, the wise and economical way would be to throw down the barriers of a united and specific enterprise (the abolition of negro slavery) and welcoming all questions of reform to its columns, swear its followers, not as hitherto to the one campaign of Emancipation,—but to enlist *for the war*, as long as the struggle lasts, to remodel finance, Christianize law, enfranchise woman, protect and elevate the masses, break the bonds of superstitious observance, curb appetite, and make men fit for the freedom God intends for them.

The American Anti-Slavery Society may dissolve as soon as a Constitutional Guarantee, the Fifteenth Amendment, puts the negro race on a level, in the Statute Book, with the white. Better still it may adjourn and watch results, before it chants its *Nunc demittis*.

But its journal and mouthpiece should be preserved, like a Parrott Gun, for further service. Let it become the "STANDARD" of the whole army of Reformers. Let it devote itself to do for Law, Woman, Labor, Temperance, and Free Thought, what it has so largely helped to do for the Negro. Do not let its readers scatter. Close up the ranks. Pledge to each other a broader and heartier coöperation. Give their STANDARD bearer more liberal support; and *enlist for the war*.

We throw out these suggestions to turn the thoughts of our comrades toward the policy proper in case the ratification of the Fifteenth Amendment allows us to leave the Negro to the general shield of law and civilization. In that case what shall we do with our tools? Where and how use our troops?

WENDELL PHILLIPS.

THE STANDARD FOR 1870.

THE year 1869 will be noteworthy in the political history of this country as the one in which the Fifteenth Constitutional Amendment was adopted by Congress and sent forth to the States for ratification, providing that "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of servitude." Though the ratification is still incomplete, and likely to be so at the beginning of the new year, its success in the near future, so far as is now apparent, may be regarded as well nigh certain. Fundamental in character and importance, like the proclamation of emancipation, it will be far-reaching in its consequences. From its inception, THE STANDARD has been closely identified with this measure. Alone at first among journals in calling for and advocating it, THE STANDARD has had the satisfaction of seeing all loyal journals rally to the support of the Amendment. Its success will add to the many and important preceding victories of the Anti-Slavery conflict the crowning triumph. To this end THE STANDARD will continue to labor until the Amendment shall have been proclaimed as a part of the fundamental law of the land.

The year about to close has witnessed also a change in the national administration. Grateful that the Rebel party, led by Seymour was defeated, we nevertheless thought, and eight months of trial have confirmed our view, that a wiser choice of Chief Executive might have been made. We appreciate at its full value the approval President Grant has given to the Fifteenth Amendment, his appointment of colored men to office, and his more liberal and enlightened recommendations and policy towards the Indians. But with full power by virtue of his position, to command obedience to national authority, our previous distrust of his fitness for the Executive office finds only too much justification in the continued rule of the Ku-Klux mob, and a prevalent chronic warfare in many portions of the South. The vantage ground gained by the war is being needlessly surrendered. Ere the end of his four years' term of office, if the present tendency continues the old ruling whites of the South will be reinstated as a unit in full control of their former political estates, with a monopoly of the soil as well as of the government.

Only the vigilant protests and warning of a radical public opinion can check this suicidal tendency, for which not alone the President and his hesitating, incompetent Cabinet are responsible, but the Republican party as such, and to which some hitherto trusted journals are strangely assenting and giving encouragement. This necessary warning it will continue to be the mission of THE STANDARD to utter. Had its counsel in relation to the impeachment of the apostate Johnson, and the confiscation of the large landed estates of rebels who are still as bitter and unrepentant as during the progress of the war, been more fully heeded, how greatly improved would have been the conditions and present results of Reconstruction! Nor must it be forgotten that the slight balance of political power in the North is shifting towards the side of the negro-hating, rebel-sympathizing Democratic party. The Supreme Court, which should be one of the strong defenses of freedom and loyalty, was well nigh captured in 1868, by rebellious enemies, and there is only too much reason to fear that they still hold the power of purchase by the small price of a Presidential nomination. To guard against these threatening dangers, apparent to thoughtful observers, to create and strengthen a public opinion which shall demand justice for the hitherto enslaved, protection for the imperilled white loyalists of the South, keep the control of the governmental machinery of the North and of the nation out of the hands of rebellious apostates and betrayers, and to quicken the moral sense of the people, to eradicate the spirit of caste,—will be the endeavor of THE STANDARD for the new year upon which it is soon to enter.

In the event of the ratification of the Fifteenth Amendment, such a change in THE STANDARD is probable as will enlarge its sphere of usefulness and broaden its scope of interest to its present readers and to the general public. It will advocate a full recognition of the Rights of Women, encourage the cause of Temperance, sustain the just claims of Labor, white and colored, plead for the civilization and citizenship of the Indian, welcome the Chinese, seek the abolition of the gallows, etc. It will continue to give the interesting reports of the Radical Club, to present correspondence from Boston, Philadelphia, and Washington, and will contain the invaluable articles of WENDELL PHILLIPS as special editorial contributor, with the contributions of other gifted writers who from time to time enrich its pages. The feature of miscellanous literature, so highly prized by many of its readers, will not be less attractive than hitherto.

SUBSCRIPTIONS—ADVERTISEMENTS.

We cordially invite our old subscribers to renew their subscriptions for the ensuing year, and to send us the names of one, or more, new subscribers. The present is an excellent time to subscribe.

We invite the attention of advertisers to the columns of THE STANDARD as a superior medium of communication with the reading public. The circulation of the paper covers a wide extent of territory, and it numbers among its thousands of readers the more intelligent and thoughtful portion of the people. Unlike the daily journal which is hastily gleaned and thrown quickly aside, it is carefully read by many families.

The Subscription price per year is THREE DOLLARS.

Advertisements are received at Fifteen Cents per line. Special Notices, Twenty-five Cents per line.

PREMIUMS.

We offer the following very desirable Premiums to those who will aid us in extending the circulation and consequent usefulness of THE STANDARD:

To old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6) we will send either of the following very desirable books:

WENDELL PHILLIPS' "Speeches, Lectures and Letters." 562 pages, with steel portrait.

LYDIA MARIA CHILD'S "Romance of the Republic." 442 pages.

CAROLINE H. DALL'S "College, Market and Court." 498 pages.

ANNA E. DICKINSON'S "What Answer?"—an eloquent protest against caste—301 pages.

JOHN G. WHITTIER'S "Poems"—complete,—Diamond Edition—410 pages.

Also a life-like, beautifully-finished, medium-sized photograph of WENDELL PHILLIPS made for us by Marshall of Boston; or a photograph of the same size and style, suitable for framing, by the same artist, of JOHN G. WHITTIER.

CLUB RATES.

We will hereafter send the *Radical* ($4.00 a year) and THE STANDARD, each one year to old, or new subscribers, the two for $5.50;—

The *Herald of Health* ($2.00 a year) and THE STANDARD, the two for $3.50;—

Merry's Museum ($1.50 a year) and THE STANDARD, the two for $3.50;—

The *Woman's Advocate* ($1.50 a year) and THE STANDARD, the two for $3.50.

THE INDIAN QUESTION.

WE print in another column a letter from Mr. A. J. Grover in relation to the Indians. The letter we doubt not correctly represents the sentiments of a majority of the border white settlers. We are, however, no more inclined to accept their exterminating, and "drubbing" view as a true one than the verdict of slaveholders formerly against the negroes. Nor are the cases of the Indian warriors and the Ku-Klux parallel. The disguised rebel murderers of the South are not, as a rule, and never have been systematically encroached upon and victimized either by the negroes, their loyal white neighbors, or (to them) a lax and lenient government. Our correspondent admits that the Indians are themselves plundered by the "military and other thieves." In view of the past history of Indian affairs we incline to hold the "military and other thieves," rather than the Indians, (the principal victims), chiefly responsible. The Quakers are numerically but a handful, but if they were sufficiently numerous for both experiments, we have no doubt they would have a wholesome, restraining effect upon even the Ku-Klux, as they unquestionably do have upon the Indians where they have a fair opportunity. Now that citizenship and equal freedom for the negro is well nigh guaranteed, it is fitting and important that the cause of the Indian should come prominently before the too long indifferent public, and a more humane and rational policy be adopted. The whites can illy afford to challenge a comparison of their own record with that of the Indians on the score of humanity during the past years of irrepressible conflict.

Our correspondent disapproves of the "Quaker experiment" and objects to THE STANDARD encouraging it. We offset his view by that of another western man, an Episcopal Bishop, in nowise partial to the Quakers as a sect. In a public address on Indian affairs, delivered in Philadelphia on the 5th inst., Bishop Clarkson, from Nebraska said:

"All the Indian reservations now in Nebraska within the last year have been placed under the rule of Quakers, and if the Government never did another good thing, for doing this it deserves the commendation of all good men and of all good citizens. The satisfactory condition, the change in the temper, and the change in the feelings of the Indians everywhere throughout Nebraska, wrought by the direction and the control of their forces by the Quakers, is really wonderful.

"The Indians now receive—I am speaking now only of those in Nebraska—every dollar of money, and every pound of subsistence, and every yard of goods that they are entitled to, and such a thing, if ever it has been known before, is beyond the memory of the 'oldest inhabitant.' This of course creates a terrible commotion among the great friends of the sneak thieves who have fattened for years upon that meanest of all garbage, Indian stealing. They first shrugged their shoulders and said it will not work; it will not do, they cannot make it do; these Quakers do not understand the questions; and then they cursed and made ridicule and sport of the broadbrims and their drab coats, and they said, 'By and by these men will learn to steal too.' But their prophecies have all been false, and the Indians have learned, everywhere in Nebraska, during the last year, to feel that 'the Friends' were friends indeed of the Indians, and I firmly believe that the dawn of a better day is already shedding its light over the hills and the plains of the Indian. It is now considered, in the halls of Congress, and in the palaces at Washington, and in the supply stores at New York, and out in Nebraska, that it is a disreputable thing to cheat an Indian.

"Now, all this change has been brought about by the determination of the Quakers to give to the Indians all their rights, and they themselves have sometimes been wonderfully astonished to know that they were really entitled to what the Government had bound themselves by treaty to give them."

Encouraged by the good beginning already made to secure a better state of things among the Indians, Bishop Clarkson says:

"There is yet a great deal to be done for this people, especially to change the public sentiment in the West. On the frontier they still think of the Indian and talk of him as a dog that ought to be cuffed. It is necessary that there should be the same change in the sentiment in the West as has been going on in the East."

The editor of the (Wilmington) *Delaware Tribune* who has recently visited Nebraska gives the following, which may be accepted as impartial and unbiased testimony. He says.

"From a recent visit to Nebraska, we are able to say, by authority, that in the very difficult work of improving the condition of these Indians, a decidedly encouraging progress has been made, by Superintendent Janney and his Agents. The disposition to adopt the manners of civilized life has shown a marked increase. In the goods, furnished annually by the Government, the lists of which are designated by the Indians, there will be almost a total disappearance of guns, hunting knives, etc., etc., next year, and a substitution of agricultural tools and implements. The amount of drunkenness, which prevailed in some of the tribes, is very much decreased. By the example of the Agents, who are all practical farmers, the men are growing more willing to labor, and the division of land into small farms, to be allotted to individuals, is steadily going on. There is a much greater disposition to remain on the reservations, and very much less straggling away to visit the white towns and settlements. The industrial schools for the children are progressing successfully, and those who conduct them entertain no doubt of their ability to educe good and industrious men and women from the Indian character.

"The condition of the adults can certainly be improved, and it *is*, at this time, improving; while the generation growing up can be civilized, and the training for that result is successfully progressing."

What is being done in Nebraska can, with proper support, be extended to New Mexico, and ultimately be made to embrace the entire Indian population. We hope the good work may continue to prosper, and that the frontier settlers, the grasping land-speculators and monopolists, and the "Indian Ring," will not be permitted by Congress and the President to needlessly obstruct and embarrass it. The true interests of both the whites and the Indians will be best subserved by securing to the latter, as speedily as may be, the conditions of civilization and the rights of citizenship.

WE printed last week from our Philadelphia correspondent a very interesting account of the opening of Swarthmore College, founded by Hicksite Friends, near Philadelphia. The letter contained an intimation that a proscriptive rule in relation to colored students would prevail in the management of the college. Though careful and conscientious as a writer, we hope, for the good name of Swarthmore, that our correspondent is in error.

It would seem incredible that a College which owes so much for its existence to such persons as JAMES and LUCRETIA MOTT, BENJAMIN HALLOWELL, GEORGE TRUMAN, and other well-known, benevolent Friends, should adopt at this late date a rule so unjust and unenlightened. We are not fully advised, but we presume that the children of Friends, and such students as the stockholders (entitled as such, to a certain number of scholarships) chose to send, have a priority of claim to places. But should it happen that applicants for admission are children of colored Friends (we believe there are a few such) or that colored students, otherwise well qualified, should be sent by stockholders, or apply on their own account, we can hardly conceive it probable that, on account of color, they would be refused. We have much interest in the success and prosperity of the College, especially as its advantages are to be shared together and equally by both sexes.

Our friend RICHARD P. HALLOWELL, of Boston, sends us the following:

BOSTON, November 22d, 1869.

To the Editor of the Standard:

YOUR Philadelphia correspondent, "W.," in his letter dated Nov. 15th, 1869, referring to Swarthmore College, says, "proscription on account of color will be a recognized rule." It is difficult to believe that the managers of this institution have been smitten with negrophobia and at the same time, as your correspondent informs us, that James Mott was one of the earliest progenitors of the college and up to the time of his death gave it his earnest support, and that the honored and beloved Lucretia Mott by her presence and her words assisted in the inaugural ceremonies. The accusation coming from so responsible a source and appearing in the columns of THE STANDARD, is of a character too grave and serious to pass unchallenged. James and Lucretia Mott were most cruelly deceived, or your correspondent has been sadly misinformed. He says, "If I am wrong in making this statement I hope it will be promptly corrected." It seems to me that unless he knew he was right in making it he is guilty of slander. It is clearly his duty to prove his statement or to retract it. R. P. H.

NEARLY five hundred children were treated to a Thanksgiving dinner at the "Home for the Friendless" in this city on Thursday of last week. It was a pleasant sight to witness the bright and happy faces that gathered around the well-laden tables. Grateful were we to notice that colored as well as white children were welcomed to this annual feast. The interesting exercises which preceded the dinner were varied with speaking, calisthenics, and singing by the children, and addresses from those who came to share their joy. One of the most efficient and faithful managers of this institution is Mrs. HELEN E. BROWN, editor of the *Advocate and Guardian* of this city. The "Home" has been established many years and has done a great and good work. Thousands of children, through its influence, have been redeemed from homes of vice and wickedness and led into paths of virtue and usefulness. Yet it must not be forgotten that the great overshadowing *cause* of the poverty and misery which it alleviates is Intemperance. Why should not society be protected from the causes of crime by closing the dram-shops? It is well to extend our charity toward the relief of the children who innocently suffer for the guilt of others, but we must labor unremittingly to remove the *causes* of suffering.

A. R. P.

WE give elsewhere an account, not as full as we could wish, of the Annual meeting of the Pennsylvania Anti-Slavery Society, held in Philadelphia on the 17th inst. Commencing in the midst of a furious storm, the attendance was nevertheless large, and the interest well sustained throughout. To those upon whom devolved the care of the arrangements for the meeting it was in its results highly satisfactory.

Other meetings, under the auspices of the Society, in towns adjacent to Philadelphia, are to be held next month—one at Kennet Square, December 15th, which will be addressed by WENDELL PHILLIPS, probably also by REV. JOHN T SARGENT, and, we presume, by ROBERT PURVIS, MARY GREW, EDWARD M. DAVIS and others.

WE print the following note that full credit may be given to whom credit is due:

PHILADELPHIA, Nov. 20th, 1869.

To the Editor of the Standard:

As a simple act of justice permit me to correct a mistake in your paper in reference to the bearing of Dr. Dacosta in the clinic at the Pennsylvania Hospital. There was very little disturbance during Dr. Dacosta's hour, and his whole tone and manner was that of the dignified, high-toned gentleman. The ladies all felt this, and spoke of it gratefully afterwards, and they regret extremely that the disorder which occurred before he entered and after he left, should in any degree be attributed to his influence.

A MEDICAL WOMAN WHO WAS PRESENT.

GEN. TATE, the new Haytian Minister, was formally presented to President Grant on Monday last. The addresses, which we shall print next week, were highly creditable both to the new colored Minister and to the President. The latter referring to prejudice against color, declared that "all similar prejudices, no matter how deeply implanted, must sooner or later yield to the force of truth;" and that among the rights of colored men "is their right to employment abroad as well as at home in the public service."

A Woman's Rights Meeting, under the auspices of the Brooklyn Equal Rights Association, addressed by Lucy Stone, Mrs. Celia Burleigh and Rev. Henry Ward Beecher, was held in the Brooklyn Academy of Music on the 15th inst. The attendance was large, and the quality of the addresses, excellent. Rev. A. P. Putnam presided.

THE NATIONAL LABOR CONVENTION to be held in Washington next month, the Call for which we print in another column, awakens much interest among the colored people, especially at the South, and is likely to be one of much importance as related to the future of both colored and white working people. Delegates, representing nearly all branches of labor, have been appointed from this city. It is time for colored workers, as well as white, to begin to reap the advantages of organization and coöperation.

AMONG the latest attempts at assassination for political opinion is the attack upon Gen. Barry, the Republican candidate for Congress in the third Congressional District of Mississippi. "The ball" says a correspondent "took effect in his shoulder, tearing the bone all to pieces." Such is the "peace" of Mississippi! Our correspondent adds: "we need more troops to preserve the peace, and unless the authorities at Washington send us aid, we shall have a very hard struggle, and a complete reign terror will prevail."

WE are obliged to defer several communications intended for our present issue, and much other interesting matter, for want of space.

PERSONAL.

Morgan Smith, a colored tragedian who emulates the fame of Ira Aldridge, is playing at Aberdeen, Scotland.

Mr. Phillips, on account of a severe sprain which at present disables him from travelling, was unable to fulfil his engagement to lecture in this city on Tuesday evening last. We trust his confinement will be of short duration.

Charles C. Burleigh will address the citizens of Bucks County, Pa., on the subject of Temperance, at the time and places here given: Court House, Doylestown, Nov. 26th—Evening; Carversville, Nov. 27th—Evening; Smith's Hall, Buckingham, Nov. 28th, 2. P. M.; Pineville Hall, Nov. 28th—Evening; New Hope, Nov. 29th—Evening; Dolington, Nov. 30th—Evening; Yardleyville, Dec. 1st—Evening; Morrisville, Dec. 2d—Evening.

Mr. Burleigh will attend the Doylestown Friends' Meeting on Sunday morning, November 28th, at 10 o'clock.

Women's work in college is highly praised by President Burne, of the Simpson Centenary College, Iowa, in a letter to the *College Courant*, says: "During the last four years I have seen the most intricate problems of algebra, analytical geometry, the calculus and astronomy thoroughly mastered by the ladies. I have seen ladies construe and scan the most difficult parts in the play of Euripides and Sophocles, and dispose of Strophe and Antistrophe as readily as their masculine classmates. The same is true of every other department. And to-day if I were asked to name the best classical or mathematical scholars I have met in the West, I would be compelled to name ladies."

James J. Spelman, an active, intelligent and competent colored man, formerly of this city, we learn has been nominated for the Mississippi Legislature (lower branch) by the radicals of Madison County. We find in the *Mississippi Pilot* the following:

"We are glad to see that Mr. J. J. Spelman, assistant editor of the *Colored Citizen*, has been appointed Assistant Assessor of Internal Revenue for the Eighth Division, 2d District. He is a young man of good character and well qualified to make an efficient, reliable officer. Mr. Spelman is the only colored man in the State holding a government office, and we believe the first one ever appointed. It is estimated that there are over fifty colored men holding State offices of various grades by appointment of Gen. Ames."

The Evening Post says:

"Miss Kate Field, who is lecturing on the Adirondacks recently suggested that the farm in Essex which was formerly owned by Capt. John Brown, of Harper's Ferry, ought to be purchased and held for the benefit of his family. It had fallen into neglect and was offered for $2,000. At the close of a lecture in Boston the other day Miss Field reported that the farm was bought. She said that one month ago she told the story of John Brown's farm, its neglect, and the offer to sell it for $2,000. The same story was afterward heard in New York, and forty-eight hours after the echo reached Gold street, every share in the stock was taken. It is fitting therefore, she added, that the names of those New York men—names most honorably known throughout the country—should be made public. Each of the following persons contributed $1,00: Isaac H. Bailey, John E. Williams, Wm. H. Lee, George A. Robbins, George Cabot Ward, Henry Clews, D. Randolph Martin, Le Grand B. Cannon, Charles S. Smith, S. B. Chittenden, Isaac Sherman, Jackson S. Schultz, Elliot C. Cowdin, Thomas Murphy, Charles G. Judson, Salem H. Wales, Sinclair Tousey, Horace B. Claflin, A Friend, Kate Field."

Our Boston Correspondence.

NO. CCLII.

BOSTON, November 21st, 1869.

LAST week's lecture before the Parker Fraternity was given by Miss Kate Field, who presented herself to the audience as one of "Murray's fools," and discoursed on "Life in the Adirondacks." She chose to give her lecture sitting instead of standing, the result of which was that a good many of the audience heard her but imperfectly. So far as your correspondent heard, (in a seat favorably situated for hearing), the lecture sounded as if it would make a pleasant impression on being printed and read. But the apparent purpose of the speaker to impress the audience by her person, her attitudes, and her dress, (which presented, in an extreme degree, all the offensive peculiarities of this year's fashions), was felt to be a considerable drawback on the effect which the lecture unadorned would have had.

Your mention, last week, of the Connecticut people, who, while strenuous in the observance of fasts and religious ceremonies, abused a respectable, intelligent colored boy, merely on account of his color, reminded me of the remark of a Boston lady upon the lecture on "Caste" recently delivered here by Charles Sumner. "How came he to choose such a strange subject as that?" she asked. She is an Episcopalian, preferring the "Low-church" service, but, when that is beyond her reach, finding the "High-church" ceremonial more edifying than any form of dissent. The existence in our country of a wide-spread prejudice, working most injuriously against the black natives of the South and the Chinese immigrants at the West, did not at all explain to her why Mr. Sumner should have chosen such a subject. Of what consequence was it to us? And as to any connection of religion or duty with the fact that such a prejudice existed, I suppose it would be impossible to make it clear to her while she remains in that ecclesiastical connection, or under the influence of its leaders. The chief operation of the weekly church service that she hears is probably to stupefy her moral nature and to harden her heart.

Some clergymen, it is said, have petitioned the Governor of Massachusetts no longer to invite the people to the annual observance of a day of "fasting, humiliation and prayer," on the ground that this observance is practiced by but a small fraction of the people, while the majority of them eat their dinners as usual, and engage in recreation instead of humiliation.

There is no doubt that our Pilgrim forefathers—holding such views as they did of God, of man, and of the relation between them—really believed in the advantage of literal fasting and spiritual self-abasement as a means of averting "the wrath of God." They really chose for themselves, and did what they could to compel the mass of their population, to spend the bulk of one day without food, and for the same time to put themselves spiritually, as nearly as might be, into the condition of the Israelite who had purposely torn his clothes and put ashes on his head; and they really expected, by a diligent use of these means, to diminish God's (supposed) anger against them, and to persuade him to desist from some of the punishments that he had purposed.

No such ideas are now cherished by the people of this State, though a proportion of the clergy have always tried to perpetuate and resuscitate them. The popular belief in going without one's dinner and otherwise making one's self uncomfortable as a means of pacifying God has died out, like the belief in witchcraft, so gradually and insensibly that no one can fix the date of its departure. Nevertheless, such is the persistency of official routine, the custom of our Governor seriously to recommend to the

people the employment of one day every year in this manner has continued to the present day, although probably not one of these Governors for the last fifty years has believed the doctrine that he thus officially taught. It is a case of continuance of the form after the departure of the substance. Moreover, besides the strong force of custom and precedent, these functionaries knew that one more day of rest from ordinary labor would be salutary to the hardworking Yankee, whether he spent it in ceremonies of worship or in out-door recreation. By degrees, men fell off from the humiliation, and applied themselves heartily to the recreation. And now that, by this means, we have gained a useful holiday, making the occasion, in spite of some local abuses, really serviceable to the community, a few clergymen make protest against it; and the noticeable thing is that they protest, not against the obsolete absurdity of the *form* of announcing this holiday, but against the continuance of a holiday at all. I do not hear that an official action has been taken upon their petition.

From Fast-day to Thanksgiving, the transition is a pleasant one. The "Young Men's Christian Union" of this city celebrated Thanksgiving in an admirable manner by inviting to dinner, in their hall, all young men, members of the Union, who were obliged to spend that day in the city, away from kindred and friends. This plan of the government of the Society was liberally seconded by several benevolent gentlemen, and a bountiful supply of good cheer was provided, which, with the feast of reason and the flow of soul that accompanied it, made the best possible substitute for the enjoyments of the family fireside, to those who by circumstances were deprived of them. Short speeches followed the dinner, and toasts appropriate to the occasion were drunk, the reporters said, "in Cochituate and Java."

At the State Prison in Charlestown, a very remarkable incident took place on Thanksgiving day. It has for some years been customary here for our Governor to extend the enjoyments of that festival by releasing one or two of those prisoners to whose cases special indulgence seemed appropriate. This year, after the customary Thanksgiving exercises in the prison chapel, two prisoners were named as "pardoned" by the Governor, and to be released immediately, that they might share the remainder of the festival with their friends. But to this announcement it was added, that these two men, who had already served a quarter part of the long term of imprisonment imposed upon them, had been shown by subsequent events to be entirely innocent of the charge of highway robbery on which they had been sentenced!

Surely the term "pardoned" is not an appropriate one to be applied to the release of these men! It does not appear when the discovery of their innocence was made; but it seems plain that, as soon as it is made, their release should be the very first business of the officials to whom it belongs. One would think that compensation should be made to these prisoners by the State for the pecuniary portion of the injury they have sustained; but at least they should have their remedy against any official by whose negligence they were left in prison one unnecessary hour after their innocence was made clear. If that evidence arrived before Thanksgiving day, they should not have been left incarcerated up to that time; and if the custom of this form of executive clemency is a good one, it should have been applied to some appropriate case, and not to persons known to be there by somebody's blunder or crime, or at any rate without crime on their own part. Justice ought not to assume the name of clemency, especially when the justice is incomplete, and even complicated with injury.

22d.—Our experience thus far seems to show that preaching in public halls, theatres and the like, not only calls together more people, but excites a finer strain of thought in the preachers than is shown in the ordinary services of what men call "the sanctuary." Last night the Music Hall was overflowing with the hearers of Mr. Murray, and the Boston Theatre with those of Robert Collyer of Chicago; and the reports of both sermons this morning show that they were well worth hearing. Those also who chose instead the fourth lecture of Mr. Weiss's course at Fraternity Hall were well paid for their trouble. His subject was "The American Soldier: a Thanksgiving." His purpose was to collect and preserve some of the personal traits of the class of soldiers produced through all the Free States by the outbreak of the rebellion, and to rehearse some of the noble and beautiful traits of character which such a war brings out. He well said that it was the distinction of the better class of volunteers that they bore not only the brunt of battle and the discouragement of defeat, but all the infirmity and scepticism of their comrades. This required moral power of no mean quality; and the speaker appropriately mentioned in connection with this, the nobleness of the Lancashire weavers, who voted their own starvation a less evil than the enslavement of their fellow men.

Mr. Weiss's lecture abounded in beautiful description, in humor and in pathos; and he failed not to point out at the close that vigorous efforts were still necessary to secure "a completed freedom" for the men and women whose chains were broken by the war. "Emancipation," said he, "is a plant with no blossom, and no promise of fruit, until every prejudice has been drowned in the memory of the soldiers' blood, and perfect equality and opportunity with others become the heritage of the poorest and most proscribed classes in the country."

This week is to be held the Convention at Cleveland, Ohio, by which it is hoped that an "*American* Women's Suffrage Association" will be formed. Among the delegates to it from this State are Mrs. Julia Ward Howe, Mrs. Severance, and Rev. Rowland Connor. The last named of these was married yesterday afternoon, and he mingles the pleasant and useful by bringing attendance on the Convention into the course of his bridal tour. Surely it is an auspicious beginning of married life, the agreement of husband and wife to commence that relation not only by such a recoguition of their equal partnership, but by cooperating in a great movement for the establishment and recognition of such equality of rights everywhere.

NORTH.

Our Philadelphia Correspondence.

PHILADELPHIA, November 22d, 1869.

THE thirty-second Annual Meeting of the Pennsylvania Anti-Slavery Society was held here on Wednesday last. You will receive from official sources reports of the proceedings, and in this sketch I need not attempt to give a full and detailed account.

The meeting was very pleasant and full of interest. The fact that it was regarded as the last of the series gave it special importance, and it was gratifying to see so good an attendance. Many were there who have uniformly been present year after year, and an Anti-Slavery meeting here would seem to be unintitled to that name without them. Robert Purvis, Mary Grew, Lucretia Mott and Edward M. Davis constitute the unfailing nucleus around which we have long been accustomed to gather, and up to this hour their zeal, earnestness and efficiency remain unabated. Others were there whose faithfulness and sympathy have been apparent from the beginning of the struggle, and I could name with honor and praise many devoted champions of liberty among the number, whose cordial interest, coupled with their generous aid, has ever been recognized as a steadfast dependence. Their quiet enthusiasm always attracts our notice, and wins our admiration.

The meeting derived a special value from the presence of Charles C. Burleigh, whose familiar voice was listened to with grateful appreciation. All the readers of THE STANDARD well know how closely his name has been identified with the cause of the slave in the grand work for freedom, and with what power, industry and faithfulness he has so long served in this great field of labor. He spoke well and effectively, with his usual force, eloquence and logical skill, giving as the benefit and gratification that spring from his rich and exuberant treasury of utterance.

We also had with us on this occasion Aaron M. Powell, whom we are always ready to greet with a cordial welcome. His bold and vigorous remarks were a valued addition to the proceedings, and it was well for him to proclaim here, that although Philadelphia sends abroad to represent the nation officially at a foreign government, the first colored man that ever went in such a capacity, a circumstance that should make her people feel justly proud, yet that same representative who enjoys this distinction, would be denied the privilege of casting a vote at the polls in his own ward. This is a humiliating fact which it would seem natural for the people to make especial haste to blot out of existence. When Mr. Bassett returns to his home, let us hope that we shall be able to place a ballot in his hand, at the same time congratulating him upon his right to exercise at will this precious privilege of a freeman.

There was also among us another from a distance, whose name is not unknown; I mean good old Sojourner Truth, with all her oddities still thick upon her, the quaint and wise Sojourner. She had her word to say, and her rare speech was the perfection of singularity. It was curious and unique; fashioned after no rule or model; fantastic yet racy, full of point and sense; a funny mixture of wit, wisdom, drollery and smartness; a real exotic, and withal highly entertaining. Sojourner has done a good work in her ripe years, and may she now find the peace and repose she seeks.

I have said nothing about the remarks of those whose names I mentioned first, nor need I. They all spoke, and it is happy for the cause that can claim the abilities and exertions of such coadjutors.

The meeting seemed like an occasion for thanksgiving, and the spirit of rejoicing and gratitude was apparent, especially in the words of Lucretia Mott. It was interesting to observe the evidence of mingled expectation, anxiety and hope manifested throughout the audience in regard to the success of the Fifteenth Amendment. In this hour of bright promise may our warm hopes encounter no cruel disappointment, when the final triumph seems to approach nearer and nearer, gladdening our hearts already with the glory of its consummation. Let us indeed believe that the meeting of Wednesday may prove to be the last of the long series; that in a little while the necessity for these annual gatherings will cease by reason of the crowning victory of the cause, and that the friends of freedom may heartily join in congratulation and rejoicing, in token of one of the grandest triumphs of the age.

Charles C. Burleigh spoke in the evening of Wednesday, in behalf of the Pennsylvania Anti-Slavery Society, at Harmonial Hall. There was a fair attendance, though not so large as it would have been gratifying to witness. His remarks related to questions affecting the present condition of the colored people and their relation to society, and such other subjects kindred thereto as were naturally suggested in his train of argument. That phase of existing tyranny which we call prejudice against color was particularly dwelt upon and condemned. The lecture was an admirable exposition of those questions that underlie the fabric of liberty which we are yet called upon to deal with, for in the present condition of things, while this abominable and wicked feeling of prejudice exists throughout the community, it is impossible for the colored population to enjoy untrammeled and unrestricted the immunities of freemen, even after the ratification of of the Fifteenth Amendment. It operates in a variety of ways to their disadvantage and annoyance, and is a perpetual source of grievance and petty persecution. This excellent lecture was opportune, and could not fail to exert a beneficent influence.

W.

AFFAIRS IN VIRGINIA.

LETTER FROM MISS C. F. PUTNAM.

LOTTSBURG, Va., Nov. 15th, 1869.

DEAR MR. POWELL:—I received (as I suppose) from your office the handsome volume of Wendell Phillips' "Speeches" and Mrs. Child's "Romance of the Republic," by Saturday's mail. I thank whoever I am indebted to for these prized books.

I send you a copy of a letter to Gen. Butler.* I was moved to write it from seeing on Saturday in the *Richmond Enquirer* that "even Butler will not oppose Virginia's admission if Gen. Canby reports no frauds in the election."

What terrible days are ahead of us if the State *is* let easily in, as the Rebels now confidently count on Congress! There never was a more nefarious business than this farce of Reconstruction. There must be gross corruption somewhere, that can yield all without a struggle, when there must be transparent proof to satisfy any honest, candid mind of the double dealing and treachery of the Rebels, seeking to clutch power again with every advantage given to them by Government to crush out loyalty and murder and despoil the Freedmen and their friends.

The Inspector of Schools for Freedmen is here from Gen. Howard and Richmond, and confirms what has been certainty to our minds all this year, viz: That our schools will be broken up, if the State is so admitted, and all this valuable preparation of ground for the education of all who will come be *lost!* Does nobody care! And is there no remedy? How basely we have been betrayed by the *Republicans!* These poor Freedmen! What a burning shame to cast down their hopes, and destroy their confidence in the North, and plunge them back so hopelessly, for this generation, under the cruel tortures of their old persecutors! And what shall be said of the infamous part the *N. Y. Tribune* has had in bringing about this disastrous state of affairs! How it has used its great power to deceive the public, as to the real dangers of enfranchising Rebels, suppressing facts, and publishing falsehoods.

[Our correspondent says she sent to that journal a careful, true statement of the Heathsville murder and riot, and another, concerning the rebel-registry frauds and the turning the colored people from the lands,—both of which were refused by the managing Editor a place in the paper, though the correspondence had been promised insertion by a gentleman prominently connected with *The Tribune*].

The public has been systematically cheated by some treacherous rebel sympathizer—of a knowledge of our terrible situation, so near the wings of the Capitol as this too.

Everything is outwardly quiet now here, but as "Avon," your intelligent Richmond correspondent, says, they only bate their breath now to halloo the louder as soon as Congress lets them in. Government is assiduously nurturing Andrew Johnson's predicted "war of races,"—so needlessly, so stupidly too!

I read "AVON'S" STANDARD letter yesterday to the people. It is sad to confirm their fears that we are going to have, as Samuel Blackwell said he was waiting to see if we were going to, "A nasty, deceitful Democratic Congress!" "It seems to me" he added, "the Republican party is making a mighty hard effort to die." What wicked folly somewhere!

Very truly, C. F. PUTNAM.

P. S. I enclose my letter to Mr. ——, of last June. The people ought to know how *The Tribune* has *lied* about Virginia. C. F. P.

[The following is one of the letters addressed to *The Tribune* by Miss Putnam but declined by the managing editor of that journal:]

NORTHUMBERLAND COUNTY, Va., June 28th, 1869.

To the Editor of the N. Y. Tribune:

Would that a single paragraph could be made powerful and vivid enough to tell the condition and prospects of the freedmen and loyal white men in Virginia!

At a political meeting held here Friday, Dr. Douglass, the candidate for State Senator, a Virginian, made this statement to show the unjust and unequal taxation under the old county government, and the crying need of the reform proposed by the new Constitution. Matthew County, a little patch at the mouth of the Rappahannock, has its landed and other taxable property valued at $3,000,000. The tax upon this amount is only $300, while the county pays $6,000! Dr. Douglass was interrupted by an old slaveholder,—"Forty thousand niggers in Matthew County! D—m 'em let 'em pay! They ought to pay for living in the country!" This fairly illustrates the spirit of the old laws of Virginia, that to the shame of our Congress have been left in full force and practice since the war!

Here in Northumberland County [these poor colored people living in windowless hovels, on earth floors, owning not a cent beyond the poor rags they wear, have been compelled by the county magistrates to pay a tax last year of $3.18, and the year before $3.25. Not the men only but every boy of sixteen and over. If they struggle for a subsistance by taking oysters, as many of them do, though they own nothing in the world, the State adds a tax of $5.25.

Think of the bare bread of these poor people being taxed like that—$9.50 for every oysterman or boy to pay, who calls no roof or inch of ground his own! Then listen to the insolent taunts, "They can't take care of themselves." "They'll starve."

Now, comes on the ordeal of Election held next week. If any one is sighing for any heroic age of the past let him come and place himself in one of these log cabins. See these patient toilers convert the ragged acres into those clean orderly rows of corn; tending the crops with all their might to make their one-third as large as possible, and of course giving the landmaster a corresponding satisfaction. The wheat has just been harvested. Saturday night, when the smile of Providence seemed to bless the last sweat and burden of the hot work done by men, women and children, from sunrise to sundown of these long days, and the precious grain was secured, the overseeing landowner rides round to each of his faithful tenants and gives them a little piece of paper that tells them they may be homeless and unsheltered for all of him next New Year's day.

Here is a literal copy of one served on an honest old man of seventy, still vigorous, and with an industrious, earnest family of five, who help him in the crop. Not a note of warning, or dissatisfaction with their work. Mr. Diggs has made his own house and garden spot adding greatly to the value of the farm, in the two years he has been employed, by Mr. Claybrook, and lived on his land.

COPY.

Nelson Diggs: You will take notice that the term of your tenantry will expire on the thirty-first day of December of the present year, and you will make all necessary arrangements to leave the premises on or before that day. Yours, etc.,

E. C. CLAYBROOK,
for R. A. CLAYBROOK.

June 25th, 1869.

The same was served that night, at the close of the wheat harvest, to every other tenant on the land. We hear of other notices like this, I expect it is a concerted plan of intimidation on the part of the disloyal landholders. They beg for the franchise that they may continue their old tyranny upon the poor. May a wise instinct of self-preservation, and the courage of heroes and martyrs be given to the victim race to deny them and defy them at the polls on July 6th!

Let every loyal heart in the land beat in sympathy with this still persecuted and down-trodden people on that eventful day. C. F. P.

* Miss Putnam's letter to Gen. Butler will appear next week.

THE RADICAL CLUB: BOSTON.

THE November meeting of the Radical Club was held at the house of Rev. Dr. Bartol, where, after half an hour of informal greetings and social chat, an essay was read by Rev. William J. Potter of New Bedford, the subject of which was

CHRISTIANITY, AND ITS DEFINITIONS.

The frequent discussion in our day of what Christianity is, said Mr. Potter, shows us how far Christianity has travelled. It was originally rather an enthusiasm of the heart than a conviction of the understanding; but, different opinions having arisen in regard to what it properly includes, many attempts are now made to define it. These attempts show us the existence of several groups of distinct beliefs relative to this subject.

Prominent among these is the orthodox evangelical definition, which assumes Christianity to rest on the authority of Jesus as an inspired definer of evangelical truth. The essential part of it is the confession of Jesus as the expected Messiah and redeemer. This simple confession of Jesus as the Messiah was the whole demand made by the first teachers of Christianity upon those who wished to join them, and the record represents Jesus as allowing and agreeing to this view of the system. Whether he said just this, or whether it was a mistaken idea of some of his followers, there can be no doubt that he claimed Messiahship in some sense. Christianity, as an organized religion, historically began with this.

The lapse of time, however, has caused differences of understanding of this term and its equivalents, even where the same terms have been preserved. Some believers still retain the ascetic idea, the idea of self-sacrifice; a renunciation of the joys and comforts of this world as the best means of securing happiness hereafter. But in the lives of a great majority of those who call themselves Christians, nothing of this sort is included. They adopt the form of religion which they find around them, attend its churches, and join in its ordinances, without finding it necessary to make any material change in the current of their lives. In the early days of Christianity, to assume that name meant martyrdom. It tested not the intellectual belief, but the character; and this lasted until Christianity (unfortunately) was patronized and adopted by the Roman empire.

Now, however, Christianity is in the majority, so far as the acknowledgement of Jesus as the Messiah goes, which was the original meaning of the term. Christianity has now become part of the common stock of hereditary opinion, and it really gives its professor an improved business position. Young men who go to a new city for the transaction of business take pains to seek out and form an eligible church connection. Probably half the stock and gold gamblers regularly attend church, and some of them are ostentatiously pious. A young lawyer takes a pew, and a class in the Sunday School, avowedly to advertise himself. Very much of our church-going is merely an act of conformity to ideas accepted by the community.

Many people are alarmed at the number of those who habitually neglect church-going; but much more alarming is the fact that so many who do go show themselves to be thoroughly unprincipled in business and politics. So widely is this the case, that no sagacious man trusts another more on the strength of confession and church-membership.

Another party say that the act of confession is not the important and characteristic thing. Wendell Phillips thinks the essence of Christianity is found in the precept "Bear ye one another's burdens." Others declare righteousness the important thing. Others assume it to be a following of the *spirit* of Jesus, a practical recognition of the fatherhood of God, the brotherhood of man, and the love of God to his children. The New Testament contains much in support of this view, and there is much reason for assuming that love to God and love to man is a true summary of the teaching of Jesus.

A still stronger argument for this view is the general attitude of Jesus towards the institutions of the Jews. He was the radical, the revolutionist, the Hebrew Protestant of his time. The heroic heart of the world does not easily give over such a character to the keeping of adherents of tradition. The persecuted and martyred minorities are the true successors of Jesus. And the definition of Christianity now in question is a plausible one, so far as the essential character of the teaching of Jesus is concerned.

But, though this definition is natural and useful, it may be questioned whether, historically, it is strictly true. Does it explain the real origin of Christianity? Love to God and man belonged to the Jewish religion, and to many other religions. If Christianity simply means natural goodness, why take that name for it? To define it as love is to make it independent of Jesus, and of every other teacher.

But of late a definition has sprung up and found large acceptance, which we may call the sentimental definition. It calls Christianity an enthusiasm of humanity, and gives Jesus the headship of the human race as the best representative of this idea. This is the doctrine of Ecce Homo, of Renan, of Schenkel, and of our own beloved Dr. Furness. Their descriptions touch the hearts of all readers, and bring them into sympathy with Jesus; but this method gives us no true philosophy of events or of character. It gives us a picturesque drama of Christianity, but not its philosophy. The active enthusiasm of the first disciples of Jesus *cannot* be revived. The feeling of the believer must now depend upon his ideas.

What we need is a tracing back of events to ideas and principles; and Christianity will not have its true place in the world's history until its history is written in this manner. We need a view not only of the life of Jesus but of its entecedents, followed by a view of those modifications of the ideas of Jesus which came into operation after his time. When we have the true history written, we shall find that the essence of Christianity is universal. The progress it represented was inevitable. It would have come in some form though Jesus had never lived. The old religions fell away because pushed off by an influx of better ideas which the tendency of the age had formed. Mr. Potter here enlarged impressively upon the power of ideas when embodied in such vital energy as that of Jesus; and upon the fact that the greatest enthusiasm was aroused by that belief in his speedy second advent which was taught with absolute confidence by the apostles immediately after his own time.

The original elements of Christianity were modified by the Greek tone of culture introduced by Paul and Apollos. Christianity under Paul effected a change of base, offering salvation not to the Jew only, but to the whole world; and, further, it then began the policy of adapting itself to the genius of the people to whom it offered itself.

Christianity has been opened also to intellectual influences, a logical method, and to the demands of the individual reason. In its historical development, Christianity has kept pace with the advance of public opinion by gradually yielding the points most strongly contested by it. Whether it will continue to do thus, is the question that now confronts us. Mr. Potter thought it would so continue, far as the great sects still seem from the disposition to make further concessions.

Science makes constant war on the very idea of miracle. Some theologians attempt to evade this contest by saying that science may yet *explain* miracles, discovering some law by which phenomena of that class are naturally produced; but this is a contradiction in terms, dismissing that theory of intervention which is the very essence of a miracle.

In some future day, no doubt, a reconciliation will be made, and Christianity will fall into line with science and reason. Some have already taken the ground of natural religion; and when more take this ground the Christian will stand not as the representative of finality in religion, but as a truth-seeker, with no lord or master less than God himself, and feeling free to accept whatever new truth time may bring to him.

A simple man *cannot* hold the place of headship to the human race. If Jesus had been God, he might have established the absolute religion. Being man, he is simply one of God's workers.

Not Christianity alone, but all preceding religions have contributed to the great system of the future. Christianity, like Judaism, is provisional and preparatory, and will have accomplished its mission only when it shall set forth the glory of God himself, instead of exalting one of his instrumentalities. Even if the name remains, a different meaning will be attached to it. If, as Wendell Phillips says, it really means practical good will to men, its professors will not deem the name very important to keep, but will readily join hands with others in the fellowship of the Spirit and of good works.

The essay having been finished, Dr. Bartol, the host, first spoke. He said that perhaps silence would best express our appreciation of this fine discourse; but since silence was oppressive when people had come together to hear, he would open the conversation.

It was difficult, he thought, to define the subject of which we had been hearing. The judgment of the head on something belonging rather to the heart and the life must always be imperfect.

By a law of life, we are in some sense Christians. The system known by that name has a living power in us, and we are all bound to pay a tribute of thankfulness for its transmission to us. As to the application of the words divine or human to Jesus, strict consideration will show that there is no difference between them. To be the son of man is to be be the son of God. To assert one's humanity is to assert his divinity. When Jesus says "I and the Father are one," I suppose he means to say that the son, the child, is as essential to the father as the father to the child. Fatherhood implies childhood. The idea of the eternal generation of Christ implies that God never was without a family. If God was an eternal creator, there was an eternal creation.

Dr. Bartol said that he sympathized entirely with, and believed, in, the doctrine of the discourse. A change *has* been passing over us. We don't emphasize miracle as we did. The more science shows us of God's real works, the less we believe in the doctrine of occasional supernatural interference with the operation of law. We understand that the regular bearing of the fig-tree is more than the alleged immediate withering of one specimen of it. Dr. Bartol thought, however, that there is and always will be a specific meaning in the word Christian. The personality of Jesus was nothing unnatural, but its reality and vastness are not to be denied.

Mr. Capen made some criticism upon Dr. Bartol's comment, and expressed his own belief that radicalism was Christianity, and that the broadest radicalism properly belonged to that system. We come into the closest contact with God when we show most loyalty to truth. He found the doctrine of atonement in the parable of the prodigal son.

Rev. W. H. Channing, being asked to speak, said a few words in praise of the spirit of perfect equity and sweetness displayed in the essay, but had an engagement elsewhere at that time, and was unable either to speak or to hear more.

The next speaker was Rev. James Freeman Clarke. He found much to admire in the essay, but no statement included everything, and in the present one he found this deficiency, namely, that it did not express the *personal* influence of Jesus. The essay had assumed that it was impossible for us to stand in the same relation to Jesus as his first disciples did. Mr Clarke held the contrary opinion, and believed further that our relation to Jesus might be even superior to theirs. The relation of Paul to Jesus was superior to that of the earlier apostles; and he triumphs in this, declaring that his knowledge of the Master came by the Spirit, and thus was better than a bodily intimacy. Take any humble Christian from any denomination, and he will say, "The life that I live, I live by the faith of the Son of God." When I am consciously with God, that suffices; but when I lose my faith, then I want Christ again. As to the distinction between supernatural and natural, every human being includes both these elements. Jesus was in part Jewish, and in part different. Where did the unjewish part come from?

We are free beings; not under the absolute control of law, but able to do something to resist it or forward it. Some men think they can make a religion, not receive it, as the spider spins its web out of its own body. Our course should be rather that of the bee who takes what a higher power has provided for him and works it over. He applies his own faculties to what he gets from without, until he makes it his own. So I criticise the Bible, and yet find it worthy of veneration and love.

What I miss in the essay is want of recognition of the present Christ. He is here now not less than of old. He is my friend, helper, inspirer. I can go to the Father more easily with him than without him.

Mrs. Julia Ward Howe said she found in the essay all the sweetness and catholicity of which Mr. Channing had spoken; but she also found something wanting in it.

Christianity includes something inward, far more and far deeper than the outward recognition of which the essay spoke. By Christian, the poor man understands helper, friend, brother, to be meant. Christ said, "Not as the world giveth, give I unto you." Spiritual gifts do not lose in the giving.

Mr. Jones thanked Mr. Potter for his essay, but found in it a thread of error twisted with the thread of truth; in it something was omitted, and something misstated. Christ's law of love was something different from the Mosaic law of love; his doctrine was all for humanity and nothing for self. Mr. Jones agreed with Mr. Clarke in saying that the enthusiasm for Christ can be as genuinely felt now as in the early times.

Mr. Wasson said he did not believe that the force of the Christian system was given in the notion of a special revealer sent from God. It was well said by Mr. Clarke that the God taught by Mohammed had numerical unity, but not spiritual unity. The Christian scheme drew its real force from its unification of God and humanity. Christianity never generated civilization in Asia; and it did this in Europe only after, and by means of, combining with an intellectual movement. Christianity did not gain its full force until three centuries after Jesus; and its full operation was seen nowhere until the force of civil law and the free exercise of reason could have their legitimate action upon the messianic idea.

Mr. Weiss, the next speaker, confessed that he did not understand what was meant by the influence of the personality of Jesus. He had himself formerly used phraseology of this sort, and had asked, like others, that his prayers might be heard for the sake of Jesus. He now thought there was no good reason for these expressions. He found the Divine mind so pervasive that there was no room for Jesus Christ. When a man thought he could approach God best through Jesus Christ, it was probable that he did not well understand his own meaning. Does Raphael's personality help the enjoyment of his paintings? He is not in communication with us when we admire them. The New Testament helps us by its own thought and sentiment, apart from the individual who first published its system. The using of phrases in a dubious sense is doing immense harm, and increasing harm. Jesus Christ is dead and buried. He has no vital, practical connection with our business on earth. He is not in this room. (Here Mr. Clarke interposed the question, How do you know?) I recognize all the persons here, and do not see him. (Mrs. Howe said, Truly he might recognize all the *bodies* here, but spirits were invisible, though real). Wr. Weiss then admitted, as your reporter understood, that his expression had been too sweeping.

Mr. Clarke then said there was this difference between his friend's position and his own. Mr. Weiss, having formerly recognized Jesus as mediator and helper, now thought there was no reality in those relations. He, on the contrary, continued to recognize them, because he found them very rea'.

Mr. Alcott was the next speaker. He said that though there were many cultivated and religious people here, few seemed to have recognized Mr. Potter's fine essay in the sense in which it was intended. They had criticised its omissions and short comings, but seemed not to apprehend the fulness of its positive meaning. If the Christian affirms that he is better than the Mohammedan or the Zoroastrian, that is to be unchristian. We need to learn the beautiful lesson of charity. The Christian doctrine came last, but the sacred books of all religions have something precious, and they all are to be fused into one. Let our Club serve the purpose of finding our agreements instead of our differences. The most universal interpretation is the highest.

Mr. Alcott then made some practical suggestions. He knew not by whom the readers of the essays were invited. Why should not the Club itself invite those to speak whom it would like to hear? He himself would willingly give them a session, if desired, in his peculiar method of parlor conversation.

Again: the doings of the Club have been reported, not always accurately. Why should not the Club itself provide for a faithful report of its own doings?

Apropos of this suggestion, Mr. Sargent read a note which he had received from Rev. Samuel Longfellow, consenting to read a paper before the Club in December, but objecting to any report of it, and suggesting that the sessions in general would be more satisfactory if it were understood that no report was to be made of them.

Mr. Sargent added his approval of a selection by the Club itself of the person to read the essay, and proposed that, after the reading of Mr. Longfellow's paper next month, the Club take action on that subject.

Mrs. Cheney said that a Committee to secure the preparation of an essay for each meeting had long since been chosen, and she thought it had admirably served the wishes of the Club.

After various suggestions on this subject, and a notice by Mrs. Sargent that Rev. Mr. Channing had consented to read a paper in January, on motion of Rev. Mr. Stone a Committee was appointed, consisting of three gentlemen and two ladies, to take into consideration the matters above proposed, and report at the next meeting, which would be held at Mr. Sargents'. C. K. W.

[Mr. Longfellow's paper, at his special request, will not be reported. We shall hope, however, for a general account of the December meeting which will be one of much interest.—ED.]

THE INDIANS.

EARLVILLE, Lasalle County, Ill., Nov. 10, 1869.

To the Editor of the Standard:

I ENCLOSE draft for $9 for THE STANDARD; $6 to apply on arrearages, and balance to renew subscription.

I have recently been to Santa-Fe, New Mexico, and took a good deal of pains to ascertain all the facts possible about our Indian troubles. The result is, as it would be with yourself and Wendell Phillips, my sympathies have changed sides, and are now decidedly with the settlers and against the Indians. The facts are that the Indians are half wolf, and are prowling, stealing and murdering continually, and the military share the spoils in many instances, and nearly always take sides with the Indians.

There are plenty of cases where cattle and mules have been driven off by the Indians within sight of military posts, and when applied to for protection by the owners of the stock, the commanders have refused to do anything; and in one case when Major White was removing the Navajoes to their new reservation, a large amount of stock had been stolen along the route and taken along; but when the owners came into camp with proof of their brands, Major White refused to return the stock. Of course he got the lion's share. That the Indians are plundered as well as the white settlers, by military and other thieves, there is no doubt. But that the Indians ought to be thoroughly drubbed to the extent of the destruction of half of their warriors, there is no doubt. This would save bloodshed and bring peace, and protect the settlers and their property. More lives of white men have been taken by the Indians during the last ten years, and more property stolen and destroyed belonging to the settlers than would compensate for the lives of half the Indian warriors now living, and for the cost of taking them.

The Indians have an idea that Uncle Sam pays them tribute because he is afraid of them, and they have good reason for thinking so. The Quaker agents, and all such sickly sentimentalism as they represent, are doing immense mischief.

How would you and Wendell Phillips denounce such a policy as against the Ku-Klux of the South? And yet the Indians are ten times as savage and bloodthirsty as the Ku-Klux, because they do not even spare women and children. The Indians need to be handled with an iron hand, until through fear they behave themselves. It is the sheerest nonsense to expect to get them to act upon Quaker principles, in less than a hundred generations.

I regret the cultivation and continuance in New England of the false and ill-advised sentiment which has prevailed there so long relative to the Indian Tribes. It holds back the government from doing what every Western man, acquainted with the facts, knows is the only thing which will settle the Indian troubles, to wit, by *military power compel them to behave themselves.* They never will yield to anything but force. Yet the divided sentiment of the country keeps up perpetual war on the border, and the blood of white settlers is shed in rivers, that the poor Indian may be spared, for Quaker experiments which every man west of the Missouri knows will fail. I am sorry to see THE STANDARD giving its influence to such an erroneous policy.

Ku-Klux and Indians, require the same treatment. Yet you indorse Gov. Holden, and condemn Gov. Mitchell. I think this is absurd and wholly indefensible. All savage men are essentially alike and require the same discipline. Why don't you send the Quakers to North Carolina to look after the Ku-Klux?

Very truly yours, A. J. GROVER.

THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

From the Philadelphia Morning Post, Nov. 18th.

THE annual meeting of the Pennsylvania Anti-Slavery Society yesterday was somewhat of a disappointment to us—yet how much reason there is for congratulation that such a disapointment is possible. We regret that the society did so little; we rejoice that there was so little to do.

The great work has been done, and the inevitable logic of events will soon complete what remains. The enfranchisement of the slave means the universal citizenship of the colored man. It is not surprising that the members of the Society meeting yesterday looked at each other, and seemed doubtful of what remained for them to do or say. The debate turned on the past, not the future. Lucretia Mott spoke of the reasons for thankfulness; Mr. Burleigh told of the death of old prejudices; Mary Grew rehearsed the history of the Society, and all the members seemed to think this would be, in all probability, its last anniversary. The servant of the Lord prays that he may depart in peace—he has seen the day of the coming.

The day dawns, but the night is not gone. More remains to be done. We are sorry that the Society did not more powerfully insist upon the Fifteenth Amendment, and did not more forcibly picture how every sun rises upon a disgraced North, which still refuses to her own colored citizens the rights the nation has conferred upon the emancipated slave. The intelligent colored men of Philadelphia are still forbidden to vote, yet in Alabama the most ignorant of the plantation hands is represented in the Government. This is in some respects even a greater disgrace than slavery itself. When Pennsylvania protected slavery, she did it boldly and before the world; but now she is pitifully inconsistent, and is afraid to do at home what she aids in enforcing abroad. There should be but one freedom in the South and in South street. Robert Purvis should not be disfranchised when a whole race, steeped in ignorance for generations, is freely given the ballot.

We should have been glad to have seen the Anti-Slavery Society demand of the next Legislature protection of the honor of the State. The Fifteenth Amendment is right; it will be passed; but why should we wait for it? Cannot Pennsylvania anticipate the action of the nation, and decree that forever in her own limits no distinction of color shall deprive men of their inalienable rights? To have urged this upon the Legislature and the people, to have succeeded in obtaining this grand act of justice as the free-will tribute of the Commonwealth, would have been a fitting close for the glorious labors of the Society. Yet we need not criticise the omissions of this meeting—the Society has done so much that it might now almost afford to do nothing.

THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

THE SPECIAL WORK TO WHICH IT IS PLEDGED.

To the Editor of The Post—SIR: I am perfectly aware that you would not willingly do injustice to any association; yet I think that your editorial in this morning's *Post* will convey to some of your readers who were not present at our anniversary meeting yesterday a somewhat incorrect idea of its character. The members of the Pennsylvania Anti-Slavery Society who assembled yesterday certainly did not *feel* "doubtful of what remained for them to do or say." It was clearly understood by them, and expressed in the resolutions and speeches, that the specific work which remains for them to do is to secure the ratification of the Fifteenth Amendment, and that to this end their energies must be devoted untiringly. The first four resolutions adopted by the meeting clearly state this fact, and point out the way in which we propose to do this work; make the highest demand possible for the rights of the colored man, and rebuke the apathy of the Government towards the wrongs of the colored race. From whatever point the speakers started, nearly everyone dwelt upon the Fifteenth Amendment as the one great duty of the nation, the one chief demand of the abolitionists in behalf of their clients.

It certainly would have been well, as you suggest, that a resolution should have been presented and adopted rebuking Pennsylvania for her injustice in withholding from her colored citizens the use of the ballot, and calling upon our next Legislature to redeem the State from this disgrace, before the Fifteenth Amendment shall compel the exercise of justice; yet the meeting did not fail to utter its testimony against this shameful conduct of our Commonwealth, in scathing rebukes from the platform. One of the speakers, at least, did "forcibly picture" the disgrace of a Northern State "which still refuses to her own colored citizens the rights the nation has conferred upon the emancipated slave;" a State which denies the right of voting at her polls to one of her citizens who represents our nation as one of its foreign Ministers.

In conclusion, permit me to say that our Society highly appreciate your editorial cooperation in our work, and to assure you that your criticisms will receive their attention.

MARY GREW,
Corresponding Secretary
of the Penn'a Anti-Slavery Society.

Philadelphia, Nov. 18th, 1869.

LITERARY.

The Atlantic Monthly for December opens with a paper by Mr. Parton about "Uncle Sam's treament of his Servants." He thinks the public officers are underpaid, and presents the need also of the civil service reform. "The Dead Level" is contributed by F. Sheldon. "The Mormon Prophet's Tragedy" is an account of the death of Jo Smith; A. D. Richardson, under the title of "John," makes a plea for the equal rights of the Chinese. He says: "If the sharp experiences of the war have taught us anything, it is that democratic institutions, based upon free schools, free suffrage, can stand any strain." "Under the Midnight Sun," is a sprightly sketch by Dr. I. I. Hayes of his recent Arctic adventures. "In my Vineyard," a poem by Bayard Taylor, savors too much of wine drinking. There is a continuation of "The Brick Moon;" a third suggestive article on "The Increase of Human Life," by Dr. Edward Jarvis; with other contributions.

The Great Mysteries and Little Plagues is the title of a juvenile book just published by Roberts Brothers. It is a very curious and entertaining volume. It contains the tale of Goody Gracious and The Forget-me-not; an article entitled Children, what are they good for?—and Pickings and Stealings,—a collection of two hundred and sixty-nine paragraphs, illustrating by annecdote the sayings, habits, and peculiarities of children.

The December number of *Our Young Folks* gives the conclusion of the very popular "Story of the Bad Boy." Rev. E. E. Hale tells "How to Behave in Society," and there are other pleasant contributions in this number by Mrs. Muloch-Craik, Mrs. Diaz, Geo. Cooper, J. F. Trowbridge, with the usual attractive illustrations.

The Woman's Advocate for December will contain the second instalment of Antoinette Brown Blackwell's entertaining story, "The Market Woman," and present an interesting variety in its table of contents.

RECEIVED.

THE PRIMEVAL WORLD OF HEBREW TRADITION. By Frederic Henry Hedge. 283 pp. Boston: Roberts Brothers.

THE GREAT MYSTERIES. By John Neal. 271 pp. Boston: Roberts Brothers.

Harper's Magazine for December. New York: Harper & Brothers.

Putnam's Monthly for December. New York: G. P. Putnam & Son.

Littell's Living Age. Boston: Littell & Gay.

Advertisements.

TO THE SICK.—A CURE.

Established Twenty-Four Consecutive Years.

Acute and Chronic Diseases treated without Medicines, and permanently cured.

PHEBE A

Miscellaneous Department.

LITTLE MOMENTS.

Little moments how they fly,
Golden winged, flitting by,
Bearing many things for me
Into vast eternity!

Never do they wait to ask,
If completed is my task,
Whether gath'ring grain or weeds,
Doing good or evil deeds;
Onward haste they evermore,
Adding all unto their store!

And the little moments keep
Record if we wake or sleep,
Of our every thought and deed,
For us all sometime to read.

Artists are the moments too,
Ever painting something new,
On the walls and in the air,
Painting pictures every where!

If we smile or if we frown,
Little moments put it down,
And the angel, Memory,
Guards the whole eternally!

Let us then *so* careful be,
That they bear for you and me,
On their little noiseless wings
Only good and pleasant things;
And that pictures which they paint
Have no background of complaint,
So the angel, Memory,
May not blush for you and me!

CO-OPERATIVE HOUSEKEEPING.

BY MRS. HORACE MANN.

ABRIDGED PROSPECTUS OF THE CAMBRIDGE CO-OPERATIVE HOUSEKEEPING SOCIETY.

We, the undersigned, women of Cambridge, have associated ourselves together, with the consent and hearty good-will of our families, for the purpose of purchasing their food and clothing at more reasonable prices, and of getting their cooking, laundry-work, and sewing done better and more conveniently than at present. To these ends, we propose to fit up this year a kitchen and laundry large enough to serve at least fifty households; and next year to open sewing-rooms which will furnish the clothing of these households. To start the kitchen and laundry we need a capital of $10,000. We propose to raise the greater part of this sum by subscriptions of $100 for the kitchen and $50 for the laundry, payable cash down, or in instalments of not less than $10 per month. Subscriptions to the storeroom and bakery belonging to the kitchen will also be received at $25 each. The society will pay seven per cent. interest on the subscriptions, but no subscription will begin to draw interest until it is all paid in. Three thousand dollars are already pledged; as soon as $5,000 are secured, steps will be taken to obtain premises suitable for the immediate purposes of the society. In 1866 the Legislature of this State passed an act for the benefit of coöperative associations among workmen, by complying with the conditions of which, no member of such an association can be personally liable for any of its debts. It is the intention of this society to apply for a General Act, equally favorable to Coöperative Housekeeping Associations, as soon as the Legislature meets in January, 1870; and until such act has been obtained, and the organization of the society under it completed, no subscriber will be required to pay his or her subscription, or any instalment of it, excepting a small assessment of two per cent. for the preliminary expenses of the society, such as printing, postage, etc.; and no authority will be given to any agent of the society to incur any liability not covered by cash in the treasury appropriated for that purpose. With these assurances, it is hoped that all who have hitherto been deterred from subscribing by fear of being made liable in case of failure for more than the amount of their shares, will come forward at once and join us, as we wish to get into working order, if possible, before the coming winter. The business of the society will be conducted on a strictly *cash* basis. It will not sell to its members at *cost*, but (according to the better principle established by the Rochdale Equitable Pioneers) at the current retail prices; then, in each department, after paying expenses, and the interest on the shares, all the remaining profits of the business of that department are to be divided at stated times among the several subscribers to it, proportionately to the amount of their purchases from it during the period in which such profits were accumulated. The direction of the business is to be confided to judicious housekeepers, elected by the society from their own number, whose regular services will, in all cases, be compensated by salaries to be fixed, at first according to the current rates for women's labor; but, as soon as their skill and prudence shall have made the association a financial success, these salaries, as well as the wages of the workwomen whose intelligent and faithful labor shall have contributed to this result, shall be raised to the current rates of men's labor for similar services. Twice a year the officers of the society will lay their reports of the business before the male heads of the families connected with it, and will also call them together for consultation on any matter so important as to require their sanction or advice. While fully expecting mistakes and oversights at first, the society hopes in the end to attain the highest standard of excellence and economy in all its departments. It will avail itself of all the aids of modern machinery, and to apply those aids, will seek such skilled and conscientious labor as it believes that educated American women and girls, under favorable conditions, and for just compensation, would be as glad to bestow as housekeepers to receive. It will expect each officer so to master the theory and practice of her own department that she will be sure to know the best and least wasteful method of carrying out every detail of it, and will see that the women under her faithfully perform the same. In regard to the cooking, it is sufficient to say that Prof. Blot has promised either to superintend the kitchen himself at first, or to procure for the society a thorough *chef* who can be perfectly trusted to do so.

Mrs. Benjamin Peirce,
Mrs. Charles S. Peirce,
Mrs. Horace Mann,
Mrs. W. D. Howells,
Etc., etc., etc.

The above has been issued since the former article on coöperative housekeeping was written, and though local in its present application, has a general interest. Already in nine towns, situated in various parts of the country, there are women who are only waiting to see the Cambridge Society in operation to attempt similar ones themselves. This prospectus is sufficiently definite to serve as a guide or warning to others who may wish to make the same experiment. I say warning, because some who read it may, like individuals in the Cambridge Society, doubt the working of some parts of the plan as here given. It is feared that the separation of the kitchen into three departments, or rather making two departments, the bakery and store-room, contingently separate from the kitchen, will render the keeping of accounts very complicated; and this prospectus need not be taken as our final decision upon minor points, for when the directors come together, they will, very possibly, modify them, if by so doing they can simplify the operations. If it is, in fact, a cash business, there will be comparatively little trouble in keeping accounts, but when it is attempted to pay dividends upon the separate departments of store, bakery, and kitchen, it may be difficult to divide expenses, as a certain portion of the attendance, the fuel, and the labor must be credited to the store and the bakery. So many questions have already poured in upon the various members of the society, not only from their respective friends, but from the public in general, that the members are led to think deeply and astutely upon all points. In answer to all such inquiries, the only reply yet ready is, that when we have found out ourselves, we shall be very happy to make our discoveries known. One point essential to the success of the plan, in its highest aspects, is that the members themselves shall form the working company, transferring their housekeeping talents to the general kitchen which is to serve the needs of all, and making labor respectable by putting intellect and scientific knowledge into it; otherwise the coöperative kitchen is a misnomer and may degenerate in time into a restaurant, where all the soups are made of one, and that the cheapest kind of meat, with a dash of beef in one, chicken in another, and some mysterious substitute for turtle in a third. We hope to have beef-soups made on the recipe taken from Prof. Johnston's Chemistry; pastry shortened with cream and the yolks of eggs instead of lard and butter; Julienne soups made of real vegetables in due variety; and wines, if we have any, pressed from real grapes or other fruits. It is said that many towns are waiting to see the success of the Cambridge experiment. We cordially wish the other towns would try their own without waiting, that we may have the benefit. Probably the most successful endeavors will be made in some compact village, some country town with a long street, in which the women who do their own cooking, or personally superintend, and therefore understand it (although not as well as they will after they have studied chemistry), will meet in some convenient building and cook for the whole community, letting the Bridgets do nothing but wash the dishes. When these latter will take the trouble to learn to read and can study the subject, they will be entitled to find entrance into such a coöperative kitchen; but while they refuse to learn the niceties of cooking, as many of them now do, "because they can get their wages without learning them," they are not entitled to this fellowship. Mr. Blot has told us some of the secrets of restaurant and hotel cooking. The only remedy for which, in any large establishment, must be the conscience and scientific knowledge that well-educated women can bring into it; and, united with this, the personal interest in the result, which will ensure the right and the healthful processes. It is very plain that these cannot be left to mere hirelings, whose only aim will be to make money of the business. This is emphatically *not* the aim of the Cambridge Housekeeping Society, although its members hope to make housekeeping more economical than it now is by coöperation in labor and means, as well as to relieve their individual households of drudgery.—*Hearth and Home.*

OVER AND OVER AGAIN.

Over and over again,
No matter which way I turn,
I always find in the Book of Life
Some lessons I have to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will,
Over and over again.

We cannot measure the need,
Of even the tiniest flower,
Nor check the flow of the golden sands
That run through a single hour.
But the morning dew must fall;
And the sun and the summer rain
Must do their part and perform it all
Over and over again.

Over and over again
The brook through the meadow flows,
And over and over again
The pondrous mill-wheel goes.
Once doing will not suffice,
Though doing be not in vain;
And a blessing, failing us once or twice,
May come if we try again.

The path that has once been trod
Is never so rough to feet;
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears may fall,
And the heart to its depth be driven
With storm and tempest, we need them all
To render us meet for Heaven.

POISONING BY THE USE OF HAIR RESTORERS, HEAD-WASHES, ETC.

A constant use of the various advertised hair-washes, invigorators, restorers, etc., produce effects which inevitably, sooner or later, produces ill health, and often great bodily suffering.

Lead in some form is one of the ingredients of all these mixtures. By the continued application of these washes to the skin or scalp an absorption of lead takes place, and its poisonous effects manifest themselves under the various forms of lead poisoning.

The effects are so slow and insidious that, until the sufferer is entirely beyond cure, they are unnoticed, and in many cases even then the original cause is unknown. There is no doubt that many have gone to their graves without even their physicians being aware of the real cause of the disease.

It produces neuralgia, paralysis of some of the muscles of the face and the limbs. Many persons complain of sudden pain in the head, ear or eye, or sometimes in the shoulders, often in the fingers, not unfrequently of a numbness in the limbs, hands, or feet. Careful inquiry traces these effects to the use of some of these deleterious compounds. It is time the warning voice of the press should be heard and heeded by the thousands who are in the daily habit of using these poisonous articles, more especially as their use is making such rapid advances in this country. So many of these washes are now thrown upon the market, all professing to be perfectly innocuous, that people use them without the slightest investigation, not even giving a thought to the inevitable consequences.

Of the various cosmetics now so universally used by the female sex, and also by many of the other sex, there is but one word to say—they are *poison* in the rankest form.

They are not only hurtful, by obstructing the natural pores of the skin, stopping up the mouths of the excretory ducts which are designed by nature to throw off, by insensible and sensible perspiration, the impurities of the blood, but also presenting to the absorbent vessels a poison which is taken into the system and penetrates to every portion of the body. The effect of these cosmetics is to destroy the natural texture of the skin, causing it to become dry, wrinkled and impervious to the oxygen of the air, and, by depriving the blood of this life-giving principle, producing rapid decay.

Hence we see the absence of those velvety, peach blossoming faces in our city walks. Instead, we meet at every step females who resemble a kalsomined wall, with here and there a little coloring matter thrown on to designate the different features. They are indeed blank walls, and the thought cannot but arise that behind these outer walls there must be but little, if any, of that intelligence which should and does beam forth in the clear eye and healthy complexion.

If the skin be kept in a clean and healthy condition by the frequent use of cold water, no cosmetic would ever be necessary. Its use removes all impurities from the skin, stimulates its delicate net-work, allows the oxygen of the atmosphere to come in contact with its blood vessels and thus supplies all the needed elements to enhance and preserve beauty.

That those who desire may be able to discover the presence of lead in any of these cosmetics and washes, we here give a few simple, but certain tests that may be applied with very little expense and one easily attainable at any apothecary's store, viz.: by agitating a solution of sulphuretted hydrogen with the wash it will turn it black or dark, and generally throw down a precipitate at the bottom of the vessel. Sulphide of ammonium, or sulphide of sodium (glauber salts) have the same effect.

No one who values health and immunity from incessant pain should neglect to apply this test to any compound recommended for the purposes of improving the complexion or coloring the hair.

Instances are daily recorded by the press of the terrible effects of the absorption of lead into the system through the pores of the skin, by the use of popular skin and scalp washes, which would deter any but the most infatuated devotees of fashion from their use. And the instances which are made public are not a tithe of what could be furnished by almost any physician of an extended city practice.

We again warn all who use these cosmetics that they are gradually but certainly bringing upon themselves a condition of health which will be one of suffering and disease beyond the reach of remedy. By using the simple and inexpensive tests given above, and rejecting everything that is proved to contain lead in some form, they will avoid the slow poisoning which is sure to follow their constant application.—*Journal of Applied Chemistry.*

THREE WORDS OF STRENGTH.

BY SCHILLER.

There are three lessons I would write—
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of Heaven,
The inhabitants of earth.

Have love! not love alone for one,
But man as man thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

A BRUTUS IN HUMBLE LIFE.

The *Evening Post* says: "Albert G. Drecker is the watchman of the Passaic River drawbridge on the Newark Railroad, whose business it is to see that the draw is closed upon the approach of the trains. On Friday afternoon last, just before the passenger train was to pass the bridge, the draw was open and Mr. Drecker began to close it. The train was not yet in sight at this moment, but the watchman knew it was coming, and that no time should be lost in putting the bridge in its proper position. While engaged in closing the draw, a little son of Mr. Drecker, ten years old, fell from the bridge into the deep water below. To save the child's life would be an easy matter, but Mr. Drecker now saw the train thundering along the track, and knew that the rescue of his boy would involve the destruction of the train. What was he to do?

We may well suppose it was a moment of supreme agony. His child was drowning before his eyes, and its life could only be purchased at the loss of many other lives that were in his hands. God mercifully spare us from the bitter anguish of such a trial as was forced upon Drecker! He stood by his duty, the bridge was closed, and the train passed safely over it—but the boy was drowned. Little did any passenger in that train dream at what a fearful struggle between a sense of duty and the natural promptings of the human heart the safe passage of the bridge had been secured.

Such is the story of Albert G. Drecker. Historians and poets have told us—

"How well Horatius kept the bridge
In the brave days of old,"

but the Jersey railroad servant "kept the bridge" at a costlier sacrifice than the Roman captain. And what remains? Drecker is a poor man; his position in life is an humble one, and, while his loss is irreparable, his noble conduct may be rewarded. The railway company owes him a heavy debt; the passengers on that Friday afternon train should deem it a privilege to contribute to raise a monument to the child, to fitly commemorate the deed, and the press throughout the land should let his name be known everywhere.

DEAL GENTLY WITH THE LITTLE ONES.

He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous moral wrong.

Give it play and never fear it,
Active life is no defect;
Never, never break its spirit;
Curb it only to direct.

Would you stop the flowing river,
Thinking it would cease to flow?
Onward must it flow forever;
Better teach it where to go.

The Humors of Book Selling in Chicago.—Country customers often include other articles in their orders for books, and the houses in Chicago send out and purchase them. One order for 200 or 300 popular works contained the item "1 Smoked Glasses;" the clerk who filled it, bought and shipped to the customer a pair of colored spectacles instead of the desired book, with the name of which he did not happen to be familiar. For months afterward the reminding jests of his fellow clerks made the life of that unfortunate young man a burden to him.

Another order enumerated: "Six Primitive Christianity." It was sent back with the response penciled opposite that item, and not at all in jest—"No Primitive Christianity to be found in Chicago!"

"The Impenitent Dead" is a work by a Massachusetts professor of theology. One morning, visitors in a leading book house were all startled by the inquiry which one clerk who was filling an order shouted to another in a distant part of the store: "Have 'The Independent Dead' come in yet?"

A rather slow boy had been employed in a great establishment—in which his father also was a clerk—just long enough to realize that he did not know anything, and to look bewildered whenever he was asked for an unfamiliar work. One day a fellow clerk, wishing to speak with the elder, asked: "Bill, where is your paternal ancestor?" "I'm sure I don't know," replied the lad, in a tone of despair, "I never know where half the books are!"

A rather quiet boy, and also a new comer, had learned the great lesson of a salesman—always to sell a visitor something, whether the store contains what he asks for or not. A dignified gentleman in gold spectacles entered and inquired: "Have you 'Feuchtwanger's Gems?"—a large treatise on jewels. The lad had never heard of it, but he instantly produced a little religious volume, and replied: "No sir; but here is a book which may answer your purpose—'Precious Gems of the Heavenly foundations!'" The astonished inquirer gave one searching and perplexed glance over his spectacles, as if in doubt whether the youth was making game of him or not, and then, without a word, turned upon his heel and stalked off.—*A. D. Richardson.*

"No fruit can come of that man's faith
Who is to Nature infidel.
God stands not with himself at strife:
His work is first, his word is next:
Two sacred tomes, one Book of Life;
The comment this, and that the text.
I'll worship they who drop the creed,
And take their chance with Jew and Turk:
But not so ill as they who read
The word and doubt the greater work."

Mrs. Elizabeth Barrett Browning's Italian Home.—From their wedding-day Mrs. Browning seemed to be endowed with new life. Her health visibly improved, and she was enabled to make excursions in England prior to her departure for the land of her adoption, Italy, where she found a second and a dearer home. For nearly fifteen years Florence and the Brownings have been one in the thoughts of many English and Americans; and Casa Guidi, which has been immortalized by Mrs. Browning's genius, will be as dear to the Anglo-Saxon traveller as Milton's Florentine residence has been heretofore. Those who now pass by Casa Guidi fancy an additional gloom has settled upon the dark face of the old palace, and grieve to think that those windows from which a spirit-face witnessed two Italian revolutions, and those large mysterious rooms where a spirit-hand translated the great Italian cause into burning verse, and pleaded the rights of humanity in "Aurora Leigh," are hereafter to be the passing homes of the thoughtless or the unsympathizing. Those who have known Casa Guidi as it was could hardly enter the loved rooms now and speak in above a whisper. They who have been so favored can never forget the square ante-room, with its great picture and pianoforte, at which the boy Browning passed many an hour—the little dining-room covered with tapestry, and where hung medallions of Tennyson, Carlyle and Robert Browning, the long room filled with plaster casts and studies, which was Mr. Browning's retreat—and, dearest of all, the large drawing room, where she always sat. It opens upon a balcony filled with plants, and looks out upon the old iron grey church of Santa Felice. There was something about this room that seemed to make it a proper and especial haunt for poets. The dark shadows and subdued light gave it a dreamy look, which was enhanced by the tapestry-covered walls and the old pictures of saints that looked out sadly from their carved frames of black wood. Large bookcases, constructed of specimens of Florentine carving selected by Mr. Browning, were brimming over with wise-looking books. Tables were covered with more gaily bound volumes, the gift of brother authors. Dante's grave profile, a cast of Keats's face and brow taken after death, a pen-and-ink sketch of Tennyson, the genial face of John Kenyon, Mrs. Browning's good friend and relative, little paintings of the boy Browning, all attracted the eye in turn, and gave rise to a thousand musings. A quaint mirror, easy chairs and sofas, and a hundred nothings that always add an indescribable charm, were all massed in this room. But the glory of all, and that which sanctified all, was seated in a low arm-chair near to the door. A small table, strewn with writing materials, books and newspapers, was always by her side.—*The Treasury of Literature.*

Medical Properties of Eggs.—The white of an egg has proved of late the most efficacious remedy for burns. Seven or eight successful applications of this substance soothes pain and effectually excludes the burned parts from the air. This simple remedy seems preferable to collodion or even cotton. Extraordinary stories are told of the healing properties of a new oil which is easily made from the yolk of hens' eggs. The eggs are first boiled hard, and the yolks are then removed, crushed and placed over a fire, where they are carefully stirred until the whole substance is just on the point of catching fire, when the oil separates and may be poured off. One yolk will yield nearly two teaspoonfuls of oil. It is in general use among the colonists of South Russia as a means of curing cuts, bruises and scratches.

Think truly, and thy thoughts
Shall the world's famine feed:
Speak truly, and each word of thine
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble creed.

Dore's Early Life as an Artist.—When the Wandering Jew went forth to the world from the Rue Vivienne, the artist was struggling against enemies in the Academy and elsewhere, who would not rest in their malignity, and derided the genius that was not cut to their ancient pattern, as the romantic school were mocked and refused honors when Hugo, Lamartine, De Musset, and Theophile Gautier, and the rest, alive to the warmth as well as the light of the sun, (just the distinction, it occurs to me between the so-called romantic and classical schools), were threatened with intellectual death under the lash of Viennet, and other contemporary wearers of classical stays. In the young artist, whose work for the publishers was the solid fulcrum by which the painter was to raise himself presently, there was the lion heart, the confidence which is inseparable from real power, and the broad intellectual range. The nature of the gifted man was liberal in its proneness to absorb knowledge, and to profit by every aptitude for gathering that which is beautiful in life and nature. The eye was ever gipsying on the mountain or in the valley; the ear was absorbed by the witcheries and grandeur of music; and the speculative mind was hastening always from point to point of the glittering intellectual horizon. The general man must be understood, before the special form in which he is impelled to express himself to the world can be wholly comprehended and accounted for.—*The Gentleman's Magazine.*

Here is a funeral speech which a Paris paper assures us was actually pronounced at Montmartre, the other day, by a father at the grave of his son: "Gentlemen," said the father, in a voice full of emotion, "the body before me was that of my son. He was a young man in the prime of life, with a sound constitution, which ought to have insured him a hundred years. But misconduct, drunkenness and debauchery, of the most disgraceful kind, brought him, in the flower of age, to the ditch which you see before you. Let this be an example to you and to your children. Let us go hence."

There was a thoroughness about practical joking in the middle ages. When Pope Adrian died in 1853, the Roman people, who hated and despised him, determined to testify their pleasure at the event. They adorned the door of his physician's house with garlands, adding the inscription: "To the deliverer of his country."

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To Monsieur Hudson."
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Mrs. Lydia Maria Child, in a letter accompanying a remittance for The Standard, writes as follows:

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